News

Comparing churches

...continued from page 1.
examine their goals and ways of achieving them, and to help them mount campaigns and visitation programs.

Meeting the goals

A report in *Stewardship '88*, a magazine produced annually by the United Church to inform its members about the work of their church, provides insight into the kind of work Nenke is doing. The writer reports on a stewardship program held by two churches who had decided to join together:

"We hoped for the following:

1. Every person responding by faith, serving God in some capacity through the worship, work and witness in our congregations.

2. Every income receiver contributing systematically and proportionately to God's work through the church on an ongoing basis.

The program chair, division leaders and team captains were selected, visitors volunteered, letters were mailed to both congregations outlining the program and more meetings were held to keep us 'in tune.' The visitors were commissioned on the fourth Sunday in January and during that week they began their work. Members of the congregation were given the opportunity of offering themselves in the field of service (lay reader, greeter, Sunday school, office help, etc.) as well as stating their financial intentions. Visitors were warmly welcomed into homes, and many thoughts and ideas were shared over a cup of tea.

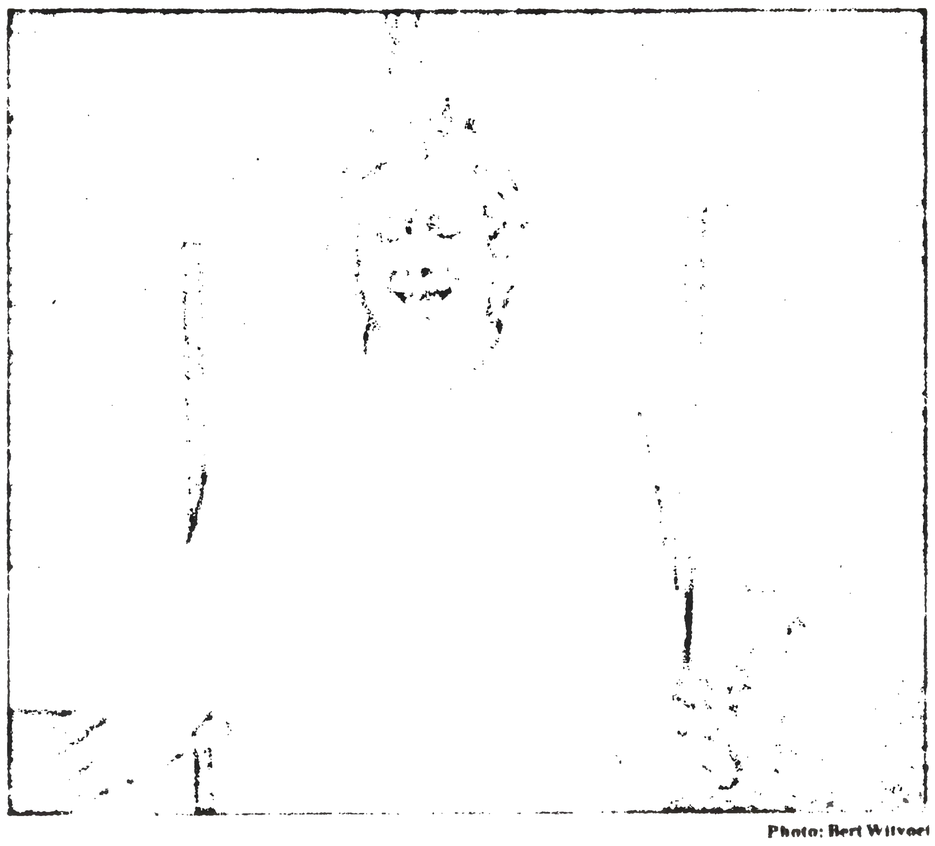

Photo: Bert Witvoet

"Over 40... you no longer live by other people's expectations of you."

Results were tabulated and at our final meeting on Jan. 29, Nenke presented us with copies of our reports. We were delighted to learn that we had more than met our goals. As well, over the next few weeks we welcomed back several families who had previously lost interest, and we also welcomed a number of new families."

Nenke's present membership and work in the United Church of Canada and her long-time association with the Christian Reformed Church has made her aware of differences between the two church communities. CRC people have generally stronger habits when it comes to their membership in the church, she says. There's more peer pressure to attend and financial support is firm and regular. But she thinks that CRC people and churches could check their lifestyle and priorities to see if they are in alignment.

She finds that there is a depth of spiritual life in United churches that CRC people easily overlook. "UC people are not as explicit about their faith. They don't use 'God language,' as much" she says. "That may have something to do with the English reticence about self and faith so evident in polite society. But it's wrong to assume that the basis of faith is not there."

Nenke has found many faith-filled people in United churches all over, "people who are very trusting in God."

Although it is true that CR churches are better in maintaining the structures, like family visitations and church education, Nenke finds that there is a greater maturity expected in the United Church. People discuss, raise awareness, but don't lay down the law for each other. "There is a greater variety of perspectives," she says. "In the United Church you don't need to pick your prophet, but you need to be faithful."

Nenke finds that her CRC background is very much appreciated in the United Church. People invariably assume that she has had theological training, not realizing that her 31-year membership in Taunton Road CRC in Toronto included catechism, sermon, on the catechism and that at home many discussions were held about the faith.

Nenke sees a link between what's happened in the United Church and what's happened in society. That connection helps to explain low church attendance and the fact that not many young people show interest in the Christian faith. "Society has changed," she says. "And because the United Church was so integrally linked to Canadian society, it suffered from that social change."

In the meantime, she is excited about the fact that she has a role to play in nurturing renewed faithfulness among members of the United Church.

Abortion issue will help decide outcome of election

...continued from page 1.
Supreme Court challenge which many MPs felt that the "pure" pro-life amendment would not.

There is speculation that the "qualified" amendment would have passed, if allowed to be voted on, says Vandezande. He has been involved in high-level discussions with political and church leaders ever since the Supreme Court decision striking down the law with the object of producing a bill that would not be in conflict with likely Supreme Court interpretations of the Charter of Rights and Freedoms but which would give the maximum protection possible to the unborn.

Abortion is certain to become a campaign issue in that it is now widely doubted that the government will have time to settle the issue before an election call. The media have already begun to dog Brian Mulroney and John Turner, asking them for their personal positions.

At the time of writing, Mulroney admits only to being against abortion-on-demand and Turner says, as of Aug. 4, that it's a "personal issue." Both men were absent for the recent House votes and debates on the government's resolution.

Christian Heritage Party a sleeper?

One question that many analysts of the abortion issue are now asking is: What will be the effect of the Christian Heritage Party (CHP) on the Conservatives' chances of returning with a majority? CHP has a strong pro-life position. Significantly, as Conservative MP John Reimer (Kitchener) pointed out at an Evangelical Fellowship of Canada conference in February, a vote for Christian Heritage is a vote against the PC party because, in his views, most CHP supporters are disillusioned former PC supporters. While CHP support is too scattered to elect a member anywhere, the loss of PC votes that it may entail could jeopardize PC ridings that are already in trouble.

In Ontario's 1987 election, the Family Coalition Party (FCP), which took a strong pro-life stand, gained the fourth largest share of votes in the province, ahead of the Greens, the Communists and the Libertarians. It was the first time FCP has status as a party.

Overall, it is significant that the next election will be the first in decades in which abortion figures as a major issue.

Dutch theologian still has many followers

... continued from page 1.
Kuyper, himself a pastor's son, fought against the equal rights of liberals and orthodox groups in the Reformed Church, which eventually led to what is known as the *Afscheiding* (Secession).

Many followers

Kuyper's militant, Reformed stance still has many followers in the United States. They are the driving force behind the movie about Kuyper which will be filmed on location in the Netherlands early next year. According to de Bruijn, it will be a real feature-length film with the 1903 railway strike forming a dramatic highlight.

Del Rey Communications, a Chicago film company, will make the movie. According to de Bruijn, the firm has ties with the orthodox community in the U.S. "I don't believe that he ever won an Oscar," says de Bruijn of Del Rey's manager, Dr. John Hamilton, who is also the director of the Kuyper movie which will have an entirely American cast.

De Bruijn's documentation centre, in co-operation with the movie production firm Quartz in Amsterdam, is itself busy with making an historical documentary about Kuyper's life. This film will be shown on Dutch television, according to de Bruijn.

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Michelin to expand Nova Scotia plants

Anne Hutten

KENTVILLE, N.S. — Michelin Tires (Canada) Ltd. will expand and modernize its three Nova Scotia plants at a cost of one-half million dollars over the new few years. Over one-third of that money will be spent on the Waterville facility situated in the Annapolis Valley. Two-thirds of the 600 new jobs created will also go there. The balance will go to the Granton plant, near the Northumberland Strait, and to Bridgewater, on the province's south shore.

The announcement came shortly after UAW president Bob White conceded defeat in yet another attempt at a union drive for Michelin employees. Preliminary polling indicated that only 40 per cent of the company's workers were interested, while fewer than that number had been expected to actually vote for a union.

Although White has been unable to gather enough support for another full-scale union drive, it's generally recognized that pressure from the UAW keeps Michelin management on its toes regarding employee wages and benefits.

Besides offering much needed jobs to Nova Scotia, Michelin's expansion is expected to boost the local economy by increasing the tax base, housing construction, and educational facilities in the area.

Please note advertising deadlines found under Calendar of Events on page 17.

Mennonite Brethren mark centennial

Marian Van Til, from reports in the *MB Herald*

WINKLER, MB — The Mennonite Brethren Church in Canada celebrated its 100th birthday via a convention in Winkler, Man., from July 8-11, 1988. About 1,000 people were delegates to or guests of the convention. The Canadian Conference of Mennonite Brethren Churches, which has German roots, consists of about 160 congregations with a membership of 24,000.

The MB conference celebrated its birthday "calmly, sedately" in a "strangely restrained" atmosphere, in the opinion of *MB Herald* interim editor Jim Coggins. Delegates were called upon to re-evaluate their church and where it is headed.

Refocus on Christ

Moderator Herb Neufeld urged the conference to "refocus" on "the centrality of Christ, the community of believers, the celebration of grace, the communication of Christ and the significance of Christ's return." Another speaker urged MB churches to "praise the Lord through church growth" via "beseeching people to come to Christ."

The *Herald* notes that an allegory by J.H. Quiring about an aging man named "M.B." aptly illustrated many of the most controversial issues facing the Mennonite Brethren: "wealth and apathy, the readiness to dismiss historically important traditions, and the increasing tendency to create grey issues where white and black once existed." Quiring told church members: "M.B. will survive, but in what shape or form is dubious .... He currently exists in a state of suspended usefulness."

Revamping education

Christian education in the form of Bible colleges is an important aspect of MB life. The conference has established a Board of Advanced Education which will oversee "general direction and orthodoxy" of the church's five affiliated Bible colleges. Those colleges are now responsible to various regional conferences.

Forty-five per cent of funding for the schools will come from a common norm (a "quota" in Reformed churches) levied on all Canadian MB members. Individual colleges will have to raise 20 per cent of their budgets through donations. Though delegates voted to accept these changes, each MB conference must still give final approval. The plan would then go into effect next July.

"If any one theme was evident," says Jim Coggins of the centennial celebration "it was the ongoing experience of God's grace. Evident in testimonies, in programs, in continued support and affirmations, in music, in messages and in historical accounts, this was perhaps best encapsulated in a brief message 101-year-old Peter Redekopp had given ...: 'The grace of God is new every day.' "

In case of a postal strike

At the time of this writing, it appears that a postal strike could very well become a reality soon.

A postal strike may be very unpleasant for the average Canadian citizen; it is downright disastrous for enterprises that almost entirely rely on being able to ship products and receive revenue by mail.

Calvinist Contact will be immediately affected! How are we going to get each week's issue to you? If a strike does take place and holds for longer than a week, we will have to skip some issues and try to make up for it later.

As of now, please watch for future announcements. We'll try to keep you up to date.

What can you do?

We appeal to our readers whose subscriptions will expire during the next few months of this year to help us come through with the least amount of damage. *Calvinist Contact* very much depends on a regular flow of subscription monies. Please check the top right corner of your address label for the expiry month. If your label reads either October or November, please cut it out and send it to us with your renewal cheque ($25.00 for 1 year, $47.50 for 2 years) at the earliest possible time.

Your co-operation will be greatly appreciated!

Stan De Jong,
Manager

In and around the workplace

Strikes and the scapegoat syndrome

Ed Vanderkloet

There is a rather commonly accepted myth, especially among Christians, that strikes are increasing in number and intensity, and that Canada is leading the way in the Western world. It's true that our country has a poor record in this respect, but the frequency and magnitude of industrial conflict is not growing.

In the late 19th and early 20th century — the heyday of unbridled capitalism — North America witnessed coast-to-coast mass strikes involving literally millions of people. They were fuelled by strong Marxist and anarchist sentiments and involved violent confrontations between strikers and hordes of company-paid "security agencies" such as the Pinkertons, who did not hesitate to fire their guns on the crowds. Often the police and the army were on the side of the mighty corporations.

Those days are long gone. Today's unions pathetically try to depict the police as the strong arm of a government that is in the pay of the bosses, but such stories are mostly propaganda. Law and order are indispensable, and police presence near mass picket lines serves as a shield against violence and destruction.

But that does not mean that all strikes are the work of subversive elements eager to fish in troubled waters by stirring up discontent for the sake of overthrowing the government. Nor are strikes *always* caused by greedy unions and workers who want ever higher wages and greater power.

Some Christians are too quick to respond to a strike, any strike, with a knee-jerk reaction, immediately blaming the union and exonerating the company. Christians certainly ought not to react that way. Whenever there is a dispute in the family, in the church or elsewhere, we must investigate who is guilty. Why then shouldn't we do the same when there is labour dispute? Are we sometimes not guilty of whitewashing the employer and making the labour movement the black sheep?

Readers who are familiar with the Christian Labour Association of Canada know that CLAC is vehemently opposed to the adversary spirit that, alas, dominates the mainline unions. But that does not mean that companies are always lily white and innocent victims of class hatred. Each industrial dispute deserves to be judged on its own merits.

If we automatically portray unions as the villains and the corporations as the victims, we suffer from a scapegoat syndrome. And that is a very serious illness indeed for which we need the great Physician to heal us. Nazism was deeply infected with the scapegoat syndrome by blaming the Jews for all of Germany's ills. Communism accuses the so-called ruling class for all the world's woes. The result is that millions of innocent people have perished in dungeons and concentration camps.

In the Old Testament, on the Day of Atonement (Yom Kippur), the priest symbolically loaded the sins of the people on a scapegoat which was then sent into the desert. But that only foreshadowed the coming of the real Scapegoat, the Lamb that was slain on Calvary, who carried away our sins into the desert. Also our sins of prejudice, stereotyping, greed and egotism.

Let's beware of inventing new scapegoats.

Ed Vanderkloet is Executive Secretary of the Christian Labour Association of Canada. He lives in Rexdale, Ont.

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Editorial

A university out of sync with the universe

This summer my wife and I visited our daughter, Marguerite, at Université Laval in Quebec City. Laval is the oldest French-language university in North America. It was established in 1852 by priests of the Seminaire de Quebec, a college of arts and theology founded in 1663 by Bishop Laval.

The present campus is not that old. It was built in the 1950s, a 100 years after the university was founded. Our daughter pointed out that the building that looks very much like a church was designed to house religious functions and the study of theology. The architect, Edouard Fiset, had given a prominent place to the chapel because Quebec society at that time still gave a prominent place to the Catholic Church. Facing the chapel, across a wide corridor of road and grass, flanked by other buildings, stands the school of medicine.

The Quebec revolution

What makes this design interesting is that it no longer functions the way the architect had planned it, and *that* after only 30 years. The medicine building still houses the department of medicine, but in the church-like building, theology is no longer offered. Instead, it's the place where music and the arts are taught.

In a matter of only 30 years, Quebec society has undergone a change more radical and more swift than that experienced by any other province in Canada. During this time Quebecers have liberated themselves from domination by the English and by the Church. With the liberation from the Church, religion too went out the window. Consequently, interest in the study of theology has almost disappeared.

When the school was built in the 1950s, the assumption was still that religion could take an important place in university studies. No sooner was the campus ready for use than the purpose of the design was obsolete.

The story of the University of Laval campus reads like a parable: The Kingdom of heaven is like an architect who wanted to honour the master of the universe by setting aside a main building on the university campus he was designing. But the winds of secularism came and blew upon his design. And the design fell flat on its nose because the university was not operated according to the design of the universe, the blueprints of which are written across the earth and sky.

Without excuse

Reading the Laval story against the message found in Romans 1 drives home the point of the parable even more:

> "For since the creation of the world, God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made [a university is the place par excellence for this kind of scrutiny], so that men are without excuse. For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking [thinking is what they specialize in at universities] became futile and their foolish hearts were darkened .... They exchanged the truth of God for a lie, and worshipped and served created things [science, technology, economy] rather than the Creator — who is forever praised. Amen."

After we got home from our visit to Quebec City, I phoned the Public Relations Office at Laval to confirm what our daughter had told us. They referred me to the architect, who lives in Montreal. Monsieur Edouard Fiset affirmed that the chapel had been given a prominent place and that it was designed to function as the heart of the university.

Although Fiset did not see any further significance in the design, it struck me that Roman Catholic thinking had for centuries revolved around the nature/grace scheme and that grace had lost out in the deal.

Religion not a department

What is the moral of this story? You can't keep religion alive if it becomes merely a part of life that can be segregated into one building or one area of life. Religion does not flourish under ghetto-like conditions. A more biblical understanding of the role religion plays is that it permeates all of life, all faculties at a university. It's fine to set a building aside for the worship of God and the study of theology. But what about the study of the other disciplines? Which religion is going to rule the roost there?

Blessed are those who run universities in accordance with the invisible qualities of God, which are clearly understood from what has been made. Only then will the master of the universe keep minds from thinking futile thoughts and searching hearts from being darkened.

BW

Communion booklet says miracle can be repeated

In St. Peter's Church on l'Isle d'Orleans, just east of Quebec City, a communion pamphlet meditates on the feeding of the 5,000 by Jesus:

Jesus takes the crusty bread of our joys, the hard bread of our labours, the fresh bread of our hopes, the black bread of our sufferings. In his hands our loaves of bread transform and multiply.

If each of us agreed to share the little we possess, the Lord Jesus Christ would today be able to renew the miracle of the multiplication of the loaves of bread. With our loaves, He can place on the table of all those in the world who are hungry the bread which fills the stomach and also the bread of love and hope which soothes the heart.

Jesus fed a great multitude which came to listen. Today He still feeds us with the bread of his Word and his Body. Of this bread there is abundance, all that's needed is hungry people. Do we have enough hunger to appreciate the bread which He gives?

We would like it if Jesus would multiply the bread in order to feed all the hungry in the world. He does it, but with the loaves of bread which we decide to give. Ask the Lord to change our hearts and our minds that we may agree to share our bread, our talents, our wealth.

Lord Jesus, who fed a multitude that had come to listen, have mercy on us.

Have mercy on us.

Translated from the French by BW

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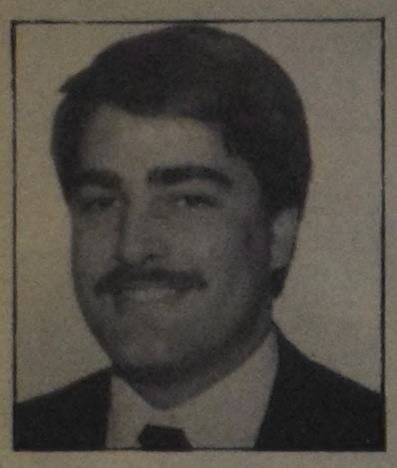


Anticipation

A certain woman had a disease. Gradually the disease progressed, with many negative symptoms becoming increasingly evident. Often she felt tired. Her stomach was frequently uneasy. She just did not feel up to par. The disease affected not only how she felt but also how she looked. She began to gain weight faster than she ever had. She could not wear her old clothes. Nobody was impressed by her figure anymore. In just a few months, she gained nearly 30 pounds. She found it harder to move, and the hot summer days bothered her more than ever.

Then one day the disease hit with full force. She experienced dreadfully painful muscle spasms. The pain continued and became worse as the muscle spasms became more intense. This continued for several hours as her anxious husband and members of the hospital staff hovered nearby. Just as her pain reached its climax the nature of her disease became obvious. It had been the "Egyptian flu": the woman had become a "mummy."

As mummy saw her healthy baby, she soon forgot the negative aspects of her "disease." After all, the discomforts of pregnancy were nothing compared to the joy of holding her new child. The time of suffering had been worth it. Indeed, even during the time of pregnancy, she was able to remain patient and hopeful. Anticipation kept her going, and enabled her to view her suffering in a healthy light. To an ignorant observer, the problems of pregnancy and the pain of labour might seem to be just another nasty disease. But the person with life inside her knows better.

To an ignorant observer, the suffering of Christian people should produce only anguish and rejection of God. Suffering is just a nasty problem. But the Christian with life inside him or her knows better:

"We share in Christ's sufferings that we may also share in his glory. Our present sufferings are not worth comparing with the glory that will be revealed in us. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? But if we hope for what we do not yet have, we wait for it patiently. (Romans 8:17-18, 22-25)

This suffering, groaning world is pregnant with a new creation. God's Spirit within us confirms the fact. Even as we suffer, we anticipate a glory which will make our times of suffering seem "light and momentary." (2 Corinthians 4:17)

So we wait patiently — and eagerly: Come quickly, Lord Jesus!

David Feddes is pastor at Westmount Christian Reformed Church, Strathroy, Ont.

Consider the long-term effect ... prayerfully

Columnist Ed Vanderkloet asked in his July column if "any astute reader" could offer sound advice on whether a Christian union should ever strike. One of our readers took up the challenge and reflected on the issue Vanderkloet raised.

Regarding your article "To Strike or Not to Strike": I empathize with the seeming helplessness of your predicament, especially as it concerns nursing home employees.

I have heard many good things about the Christian Labour Association and am confident that your efforts will be tireless in reaching a successful solution. Unfortunately, your position is exacerbated by the fact that people in the helping profession, when they strike, only end up hurting those they intend to help. As a result they find themselves caught between the proverbial rock and a hard place.

Without a doubt, to strike would create problems for the residents in the nursing home. However, do not be led into the false notion that those employees won't be adversely affected if they are made to feel powerless and are victimized. The stress created in that kind of situation tends to manifest itself in experiences of burn-out, which eventually (and I might add not deliberately) is expressed towards the resident. The net result is that in either situation the resident will lose.

Perhaps the solution is to look at the long-term result of the effect on the employee and their charges as opposed to the short-term result of a strike held now.

I'm almost positive that you have already given thought to the above and in the end the employees will have to consider the same. In either case you are faced with a painful decision.

May I add one more thing? Please do not consider me pious or trite in my next consideration. Your association is called Christian, and, therefore, I presume you come under the headship of Christ. Therefore, I suggest that you give consideration to the idea of prayer. Scripture is full of examples of God's victory through prayer. I believe it was Augustine who said, "Without God we cannot and without us God will not."

Even Pharaoh's heart (which was hard) was softened as he let the people go. This same God of the covenant can soften the heart of your unreasonable employer. And what a witness to your members, whom I assume joined you because of what you proclaim, that is that you are the Christian Labour Association of Canada.

If none of the above is supportive or helpful, please disregard it and know that I am praying for you.

Sam Da Silva,
St. Catharines, Ont.

Are we sitting on the fence?

What is going on in our Christian community in Canada? I am disappointed. In not one of our Christian papers have I read anything, whether good or bad, about the Christian Heritage Party.

What is going on? Are there personality conflicts? Are there denominational problems? Are principles involved? What is the reason behind this silence?

This silence can be dangerous for the future. It's a shame that we let the people of the CHP stand alone in the cold.

Why not band together and have a voice in the land in the area of politics?

K. VanderVeen,
Brampton, Ont.

Letters

Forget about David

In the Aug. 12 issue C.C. published a short Canadian Scene article entitled "Let's Help David Get His Wish!" This week we received a note from Canadian Scene asking us not to run the item, which unfortunately we already had.

The editor of Canadian Scene writes:

It appears that we and several other publications and organizations have been victims of a hoax. A Toronto newspaper called the address in England given in our article and found that the child "David" did not exist.

As you will agree, this kind of joke is in execrable taste and we regret any embarrassment we may have caused you or your readers or audiences. The sources from which we obtained the story are impeccable and that they, too were victimized by this story gives us cause for regret.

Ben Viccari, Editor,
Canadian Scene,
Toronto, Ont.

B.C. MLA takes issue with school funding statement

In your July 22 issue, your correspondent Grace Hols writes: "in B.C. there has been growing dissatisfaction with the public school system since the Vanderzalm government limited available funding for education several years ago."

I find this statement unfortunate. The truth is that the Vanderzalm government has brought down two budgets. The first raised total education expenditures by 11 per cent, the second by 8.3 per cent. This is hardly a limiting of funding, rather it is a significant increase in funding.

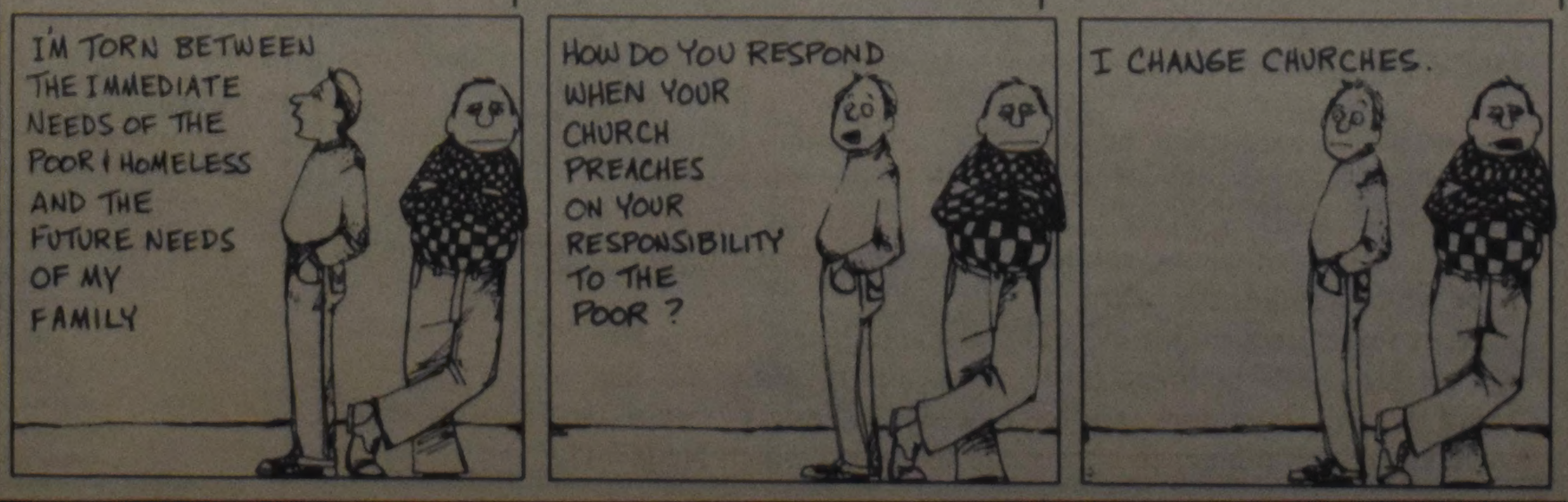
I might also add that funding for independent schools was increased by 43 per cent.

Nick Loenen, MLA,
Richmond, B.C.

Correction

Inter Varsity Press is the publisher of the book *Science Held Hostage*, written by Howard J. Van Till, Davis A. Young and Clarence Menninga, reviewed in our Aug. 12 issue. We are sorry we wrongly identified the publisher.

BEYOND BELIEF



Church

Marian Van Til, page editor

Billy Graham Buffalo-Niagara crusade initiates spiritual renewal

BUFFALO, N.Y. (CIS) — The Greater Buffalo-Niagara Billy Graham Crusade, held Aug. 1-7 at Pilot Field in downtown Buffalo has initiated a spiritual renewal throughout the region that parallels the city's recent revitalization in the areas of business, industry, technology and the arts.

"Graham has brought an unprecedented spirit of unity, growth and sensitivity that has cut across racial, denominational and cultural lines," said the Honourable Norman E. Joslin, Justice of the New York State Supreme Court. "Our entire community is experiencing a new atmosphere of mutual respect that creatively builds on our God-given pluralism." The Buffalo area is known for its great diversity in ethnic and religious backgrounds.

Despite weather extremes of record-setting heat and humidity and a torrential downpour that knocked out lighting towers and sound systems, an average of 18,135 persons attended the meetings each evening, with a total of 6,937 coming forward at Graham's invitation to make a commitment to Christ.

Broad co-operation

Though an estimated 70 per cent of the population of Western New York State is Roman Catholic, over 600 churches from 56 denominations were involved in the crusade — representing a broader scope of co-operation than any Graham crusade in recent years. Nearly 20,000 volunteers from local churches were mobilized during the year-long preparation.

Even though Graham is one of the leading evangelical figures in the world, he has been ecumenical in his relationships with many varied religious bodies through the years. Representation of mainline denominations was unusually high, with United Methodist, Episcopal and American Baptist churches having the largest number of participating congregations.

The Buffalo-Niagara Crusade was the first stop in a regional emphasis called "Mission New York State," which will include meetings in Rochester, Sept. 11-18; Hamilton, Ont., Oct. 26-30; Syracuse, April 26-30, 1989, followed by Albany and possibly New York City in 1989 or 1990.

Graham's theme in his seven sermons addressed Christian behaviour in today's secular society, problems of youth, marriage and family, the urgency of serving others with Christ's love, and the necessity for making a personal commitment to Jesus Christ for spiritual rebirth.

Buffalo is the largest city in the U.S. in which Graham had never held a crusade, and his first mission since his historic visits to the People's Republic of China and the Soviet Union, where he conferred with political leaders and spoke to large crowds.

With Graham on the platform opening night were several dozen community and religious leaders including the mayor of Buffalo, James Griffin, who made presentations to Graham. Mayor Griffin gave Graham a key to the city and a baseball bat "because Billy Graham is a heavy hitter for Jesus Christ." Mayor Griffin, a strong supporter of the crusade from the beginning, commented during the week that it was helping the community — now undergoing a renaissance — both spiritually and financially.

Co-operation between black and white churches reached a new level for Buffalo. Four months prior to the crusade, a local pastor commented that even if it were cancelled, the crusade preparation had done more for racial relations among church members than anything that has ever been done in Buffalo.

Buffalo is second only to Los Angeles in the number of foreign students attending local colleges and universities, and among them interest in the crusade ran high — with an average of 500 attending per night. Earlier this summer several hundred international students participated in a special conference on "How to Love Peace in the World of Conflict," sponsored by the crusade committee. Each night at the stadium meetings,

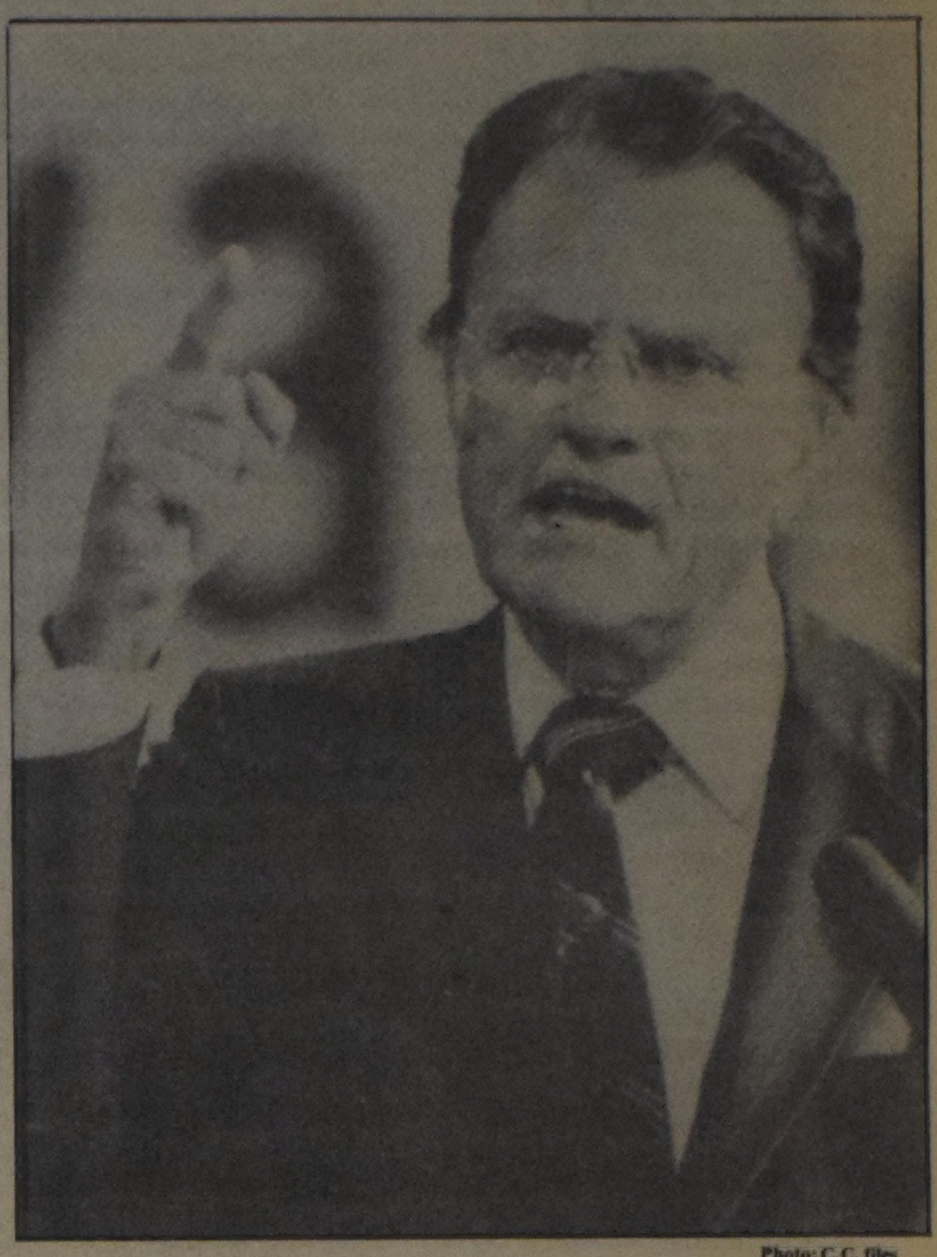


Photo: C.C. files

"Billy Graham has brought an unprecedented spirit of unity, growth and sensitivity that has cut across racial, denominational and cultural lines," said Norman E. Joslin, Justice of the New York State Supreme Court about the recent crusade led by the well-known evangelist in Buffalo.

language translation was provided in Korean and Spanish, with Mandarin and Cantonese added on the weekend.

Reaching intellectuals and the down-and-out

This was the first crusade which established a committee specifically to reach academicians. The committee sponsored three seminars for faculty on the subject of Christianity's relevance to the academic profession. These were held at the State University of New York at Buffalo and Canisius College in Buffalo.

A prison outreach mission also was conducted concurrently with the crusade. Dr. Ralph Bell, associate evangelist with Graham's team, and Danny Agajanian, popular Christian musician, led meetings in medium and maximum security prisons, including Attica Correctional Facility, scene of a violent riot a decade ago.

Feeding the hungry was an integral part of the Buffalo-Niagara Crusade as people brought canned and packaged food to four trucks parked at the stadium. More than 8½ tons were collected and disbursed by the Western New York food bank to 75 agencies which distribute food year round.

Concurrent with the seven-day Buffalo-Niagara crusade, a five-day School of Evangelism for clergy and lay leaders was conducted by the Billy Graham Evangelistic Association, with more than 950 in attendance from nearly every state. In lectures and workshops participants were taught principles and methods of evangelism to apply in their churches and personal ministries.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR	8:00 am	1340
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	8:30 am	1230
St. Albert-CKST	8:00am	1070
Taber-CKTA	8:00am	1570

BRITISH COLUMBIA

Abbotsford-CFVR	7:30 am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30 am	1230
Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30 am	1240
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Terrace-CFTX	8:30 am	590
Vancouver-CJVB	9:00am	1470
Vernon-CJIB	9:30pm	940

MANITOBA

Altona-CFAM	9:30am	950
Boissevain-CJRB	9:30am	1220
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

NEW BRUNSWICK

Fredericton-CFNB	7:30 am	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	1150

NOVA SCOTIA

Digby-CKDY	8:30am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	10:30am	1240
Brantford-CKPC	10:00pm	1380
Burlington-CING(fm)	7:30pm	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	9:00pm	1460
Hamilton-CHAM	7:30am	820
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	7:30am	1480
Oshawa-CKAR	8:00 am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHRO *(Sat.)*	6:30pm	1350
Pembroke-CHRO	10:00am	1350
Slt. Ste. Marie-CFYN	10:00am	1050
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK(fm)	8:00am	102.3

PRINCE EDWARD ISLAND

Charlottetown-CFCY	8:00am	630

QUEBEC

Montreal-CFQR(fm)	7:30am	92.5

FRENCH

BACK TO GOD HOUR PROGRAM IN CANADA

PERSPECTIVES REFORMEES

ONTARIO

CFIX-Cornwall	9:30am	1170
CRCL-Timmins	9:30am	620

QUEBEC

CHRS-Montreal	8:00am	1090
Valleyfield-CFLV	8:45am	1370

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Global TV Network
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CITV, Channel 13

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Government may have forced 1989 Lausanne Congress out of Singapore

Ron MacMillan

HONG KONG (NNI) — The Lausanne Committee for World Evangelization has announced that it will relocate next year's world congress from Singapore to Manila, Philippines. Thomas Wang, international director for the Singapore-based organization, said the venue change was due to the sudden unavailability of Singapore's World Trade Centre, but observers have speculated that the Singaporean government exerted pressure to prevent the congress from being held in Singapore.

High level sources in Singapore have confirmed that "elements" within the Singaporean government were concerned over the Lausanne Committee's intention to invite participants from many communist countries, and feared this could be an opportunity for hostile states to send spies into Singapore.

However, Lausanne spokesmen, while admitting that the inclusion of church leaders from "Restricted Access Nations" would be a major part of the 1989 Congress, have downplayed its significance in the decision to relocate to Manila. "Restricted Access Nations" are those considered to be closed to conventional missions methods for religious or ideological reasons. They include all Communist bloc countries, Jordan, Saudi Arabia, Oman, Bahrain, Nepal, Burma, and others.

Lausanne's Wang declared, "On no occasion has the Singaporean government made any official contact with us concerning the running of the congress." He *did* add that some prominent Christians in Singapore had advised certain Lausanne Committee members to relocate, but that these were private opinions which would be inevitably expressed "in a part of the world where religion is a very sensitive issue."

"There was nowhere else in Singapore capable of hosting 5,000 people for a full scale conference," Wang said, after learning from the Singapore government that construction plans scheduled for completion in 1989 would not be met. "We had no choice but to relocate."

In case of such a scenario, the Lausanne Committee had already selected Manila, Philippines, as a "first reserve" or alternate location for the Lausanne II Congress. According to a spokesman for the Lausanne Committee, Manila's Philippine International Convention Centre has now been booked for the July 11-20 gathering.

If fraud trial goes against him, Roberts may need $11.5-million

CINCINNATI, Ohio (EP) — Oral Roberts, the faith-healing evangelist who attracted national attention in 1987 with his announcement that God would "call him home" unless he raised $8-million for medical missions, may find himself in sudden need of $11.5-million if a fraud trial being held in Cincinnati goes against him.

Attorneys for Roberts are defending the televangelist against a lawsuit brought by Ruthy Creech, a 43-year-old fundamentalist Baptist who claims that a 1985 surgical procedure at Roberts' City of Faith hospital in Tulsa, Oklahoma, made her hiatal hernia worse, rather than healing her.

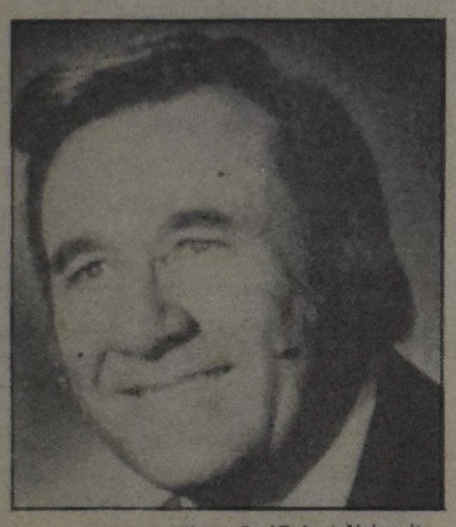

Photo: Oral Roberts University
Oral Roberts

Early testimony in the trial focused on Creech's claims that unnecessary surgery was performed. Through tears, Creech recalled, "I looked down and my stomach [incision] had split wide open. It went through my mind that if I stood up my guts would fall out."

Roberts, who began his ministry of bringing divine healing to the sick and injured in 1947, may not testify because of a shoulder injury.

Millennium celebrations draw record crowds among Soviet Baptists

AMSTERDAM, Holland (NNI) — Record crowds attended 10 days of evangelistic campaigns, including a baptismal service in Kiev's Dniepr River, organized by the All-Union Council of Evangelical Christians-Baptists in the Kiev district of the Ukraine, SSR. The June meetings included a mass youth rally which attracted some 2,500 delegates and guests, a church meeting attended by close to 4,000 people, and a baptismal service which drew a historic crowd of over 15,000

Astrology belief declines, says recent gallup poll

PRINCETON, N.J. (EP) — America's belief in astrology has declined significantly, despite First Lady Nancy Reagan's involvement in the occult practice, according to a Gallup Poll taken in mid-May.

The poll, conducted for the Princeton Religion Research Centre following revelations that Nancy Reagan consulted astrologers for scheduling advice, showed that the number of Americans who believe in astrology has dropped to 12 per cent. In 1978, that figure was 29 per cent. The poll also found that women are more likely to believe than men (16 per cent to nine per cent), and whites are less likely to believe than other races (11 per cent to 20 per cent). The group in the survey that was most likely to believe in astrology was teens (52 per cent).

Surprisingly, the survey indicated that religious or educational backgrounds play little role in determining whether one believes in astrology. College educated individuals were only slightly less likely to believe in astrology than their less-educated counterparts (10 per cent to 14 per cent). The proportion of white evangelicals saying they believe in astrology was 10 per cent, compared to 12 per cent of non-evangelicals.

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Society

August 12, 1952:
The night of the murdered poets

Abraham H. Foxman

The Soviet Union is attempting to make amends for the abuses and crimes of the past. But rehabilitation of Stalin's victims has only just begun. The Kremlin has yet to unblinkingly face up to one of the most notorious single incidents of Stalin's rampages — the murder 36 years ago of 24 Jewish poets, intellectuals and scientists who died on Aug. 12, 1952, in Lubyanka Prison. It was the "night of the murdered poets."

Why were they executed? What was their crime?

The official accusation against Leib Kvitko, Itzik Feffer, David Hofshteyn, Itzik Nusinov and the other ill-fated intellectuals said that they were "enemies of the U.S.S.R., agents of American imperialism, bourgeois nationalist Zionists and rebels, who sought by armed rebellion to separate the Crimea from the Soviet Union and to establish their own nationalist/Zionist republic there."

These completely fabricated charges were coverups for their real "crime" in the perverted mind of Stalin.

Simply stated, the 24 were guilty of being Jews.

A clear strategy

The poignancy of the life and death of one of the poets, Kvitko, points up the infamy of Stalin's crime. An orphan, reared in the Ukraine by his grandmother, he began to write poetry at the age of 12. Recognition came early for his poems and children's stories. He embraced Communism in the fervent belief that it was opposed to anti-Semitism and was dedicated to eradicating prejudice. Before he was killed in Lubyanka, Kvitko wrote: "A survivor ... will enumerate the slain; my dead name will he write along with many others in letters small on a lengthy list."

Kvitko and the others murdered on that savage night were the targets of a calculated and deliberate effort to eradicate Jewish life in the Soviet Union that had begun four years earlier in 1948 with assassination — at Stalin's order — of a leading Soviet Jewish intellectual, Solomon Mikhoels.

His slaying took place in Minsk where Mikhoels had been sent on an official mission as a member of the Stalin Prize Committee. Reported as "accidental death," his murder remained unsolved until after Stalin's death when it was revealed that Mikhoels was killed by the Soviet secret police who ran him down with a truck.

Mikhoel's friend, Peretz Markish, dared to intimate his suspicions by challenging the official version in a memorial dirge:

"Your dead eyes blaze with
anger, and your heart they
Trampled on cries out against
The murderous crew ..."

Markish was to be one of those murdered on that August night.

Anti-Semitism continues

The memory of these 24 has been effaced for most Russians; they are still "unpersons." Moreover, despite the heady atmosphere of *glasnost*, anti-Semitism continues in the Soviet Union. How can this humane openness be squared with the invectives against Jews that persist in some Soviet publications? How can the Soviet government ignore the problems posed by the anti-Semitic, nationalist Pamyat movement? Is it not possible for the Kremlin to issue a signal of displeasure, at least, instead of according Pamyat official neutrality?

In seeking to understand the new direction of Soviet policy, one wonders if the night of the murdered poets will continue to be covered up. Will these 24 intellectuals be rehabilitated as well as the Jewish doctors whom Stalin accused of plotting his murder? Will *glasnost* open up Jewish communal, cultural and religious life so that worship is uninhibited, Hebrew can be taught and spoken — and anti-Semitism finally eliminated as Jews vainly hoped in 1917?

Will the Soviet government truly honour the memory of the murdered poets by making it possible for Jews to go to Israel if they wish?

These questions constitute an important litmus test for *glasnost* — to determine the possibilities of democratization and humaneness under Gorbachev.

Abraham H. Foxman is national director of the Anti-Defamation League, New York, N.Y.

Taiwan's Snake Alley: enslaving young women

TAIPEI, Taiwan (RPS) — Hwasi Street in Taipei is a mecca for tourists. You can get anything there you want. There are two arcades off Hwasi Street. One is "snake alley" and the next is "cat alley." Says a guide in a maze of narrow alleys off these two arcades, "Snake alley is for the men. They drink a potion of 'snake juice' to increase their potency and then go to 'cat alley' to find prostitutes."

The deeper into the maze, the younger the prostitutes get. In a cul-de-sac stand a group of men eyeing girls of 13 and 14, some even younger. Among the men are one or two guards keeping one eye on the customers and another on the girls — to see to it that they don't run away.

The girls are sold by their parents to prostitution to serve the men of snake alley. The selling begins in mountain villages, where public officials — the wife of the local chief of police or the school principal — act as brokers for the mob. After a girl graduates from elementary school, if she's pretty enough, the parents will be approached with promises of extra income if they sell their daughters to "domestic" service. The parents comply, and the girls become prisoners of the mob, serving the men who roam the cities in places like snake alley.

The Presbyterian Church of Taiwan's *Rainbow Project* personnel once rescued a 14-year-old girl who had run away from her jailers. The girl went home to her family. The family turned her right back to the mob. A lawyer for the Rainbow Project sighs and shows photographs of girls, literally behind barred windows. "This is how they live. This is what we're fighting against." But groups such as the Rainbow Project do make small gains. Every young woman whom they can rescue, protect and train for a better life is a sign of resurrection and hope.

For Church News see page 17 ...

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Family/Media

Cinema summaries

Marian Van Til

Tucker: The Man and His Dream

Rated PG
Stars Jeff Bridges, Joan Allen, Martin Landau, Frederic Forrest, Mako, Dean Stockwall, Lloyd Bridges
Directed by Francis Ford Coppola

In the 1940s, not too many decades after cars were first mass-produced, the "Big Three" (Ford, GM, Chrysler) already had the market sewn up. And they weren't about to give up any turf.

By today's standards, their cars were sturdy though not exceptional. Preston Tucker, a Michigan native with cars in his blood, knew they could be a lot better. He set about to prove it by designing and building his own car.

Tucker grew up with cars. He had worked as an office boy at Cadillac Engineering and on the Ford assembly line. By age 34, in 1937, Tucker had designed an innovative combat car (top speed 117 mph) which he tried to sell to the U.S. Army. The verdict was that the car itself was of no use (it was too fast!) but the Army contracted for huge numbers of Tucker's gun turrets.

So Tucker turned to his real dream: building "tomorrow's car today" — a safe, reliable but economical car. The resulting Tucker Torpedo had aerodynamic styling, a padded dash, pop-out windshield, seat belts, fuel injection, disc brakes and a rear engine — all familiar features now, features that would have become common 40 years ago were it not for the industry giants squeezing him out of business.

Tucker faced trumped-up charges brought by the U.S. Security and Exchange Commission instigated by his friendly federal senator from Michigan, working in consort with the wealthy, powerful Big Three.

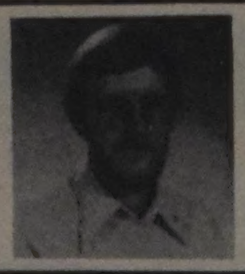
This film unburies Tucker from the historical oblivion into which he was sunk.

Director Coppola has chosen a highly stylized approach which powerfully evokes the 1940s and engagingly tells Tucker's story. (Even Tucker's children agree that Jeff Bridges' resemblance to, and portrayal of, the real Tucker is uncanny.) Tucker's life is only slightly fictionalized but definitely idealized.

Coppola's film "works" for several reasons: people love a story about a tenacious little guy who takes on a nation's most powerful corporations; they are drawn to nostalgia — a story of a simpler time when things were a little more black and white than they are now; they like family stories — a businessman whose wife and family are a very important part of his life and dream; and they respond to the pathos in the struggles of a brilliant inventor who is ahead of his time.

This film does viewers a service by making them want to *read* more about this little-known genius. Any film that makes people want to read has something going for it.

Thanks to his enemies, Tucker was able to make only 50 of his innovative cars. Forty-six of them (two of which Coppola owns) are still road-worthy and in use today. Though up to now, only a few people have ever seen those cars or remember their builder, thanks to Coppola and the place of movies in our culture, "Preston Tucker" may finally become a household name.



MEDIA SCAN

Henry Knoop

Television and religion (1)

The barrage of back-to-school commercials and sales remind us that a new fall season is just a few short weeks away. Gone are the long, lazy days of summer with their barbeques, beach outings and camping excursions. In its place, thoughts of school: new clothes, new friends, new classes, and, one would hope, a renewed energy and commitment to learn and get good grades.

Fall is a good time to re-dedicate oneself to learning, to formulate objectives, make plans, and develop strategies. As we apply that rededication to school and church matters, so we should to that other ritual of fall: the new television season.

A television strategy?

Undoubtedly, the next few weeks will bring with them a lot of hype about the new programs various television networks and stations will offer. Many of them may look very appealing and the temptation to watch as many of them as possible will be strong. Conflicts between homework and television will inevitably result.

But should we be getting caught up again in this ritual of fall? Have we developed a perspective on television for our homes, and are we ready for this new season when activities shift from outside to inside the house? Do we have a television strategy?

Perhaps, a back-to-school refresher course on television is in order.

The hidden role of television

People like television for a number of reasons: it offers relaxation and escape from the pressures of life, it offers security and stability in the form of familiar personalities with whom we can identify, it brings us information and generally helps us to cope in a troubled world.

But television also has a hidden role in our lives: that of telling us what our world is like, how it works, and what it means. In his book *Television and Religion,* William Fore uses an effective illustration to support this point.

"Imagine that we are in a boat, rowing across a vast, slow-moving river so large that we cannot even see the other side. We view other boats moving back and forth. Some are faster than others, some larger and carry more wealth, some are going different directions. But all of us — ourselves and those we are observing — are unaware that *all of us are being moved by the river itself.* Similarly, as we move through the world of television, some programs are more effective, some more costly and entertaining, others go off in educational or special-interest directions. But all of them — and ourselves — are being changed from what we were to what we will become, by the *process of television itself."*

This larger issue is seldom given the attention it deserves in articles and discussions about television. Fore perceptively states: "By trying to get people excited about liberal bias in the news, or nudity or profanity in a particular program, or the ideological bent of a certain series, or whether a network is 'Christian,' we have diverted the attention of many concerned citizens from the most important problem, the basic point, namely that *the whole process of television is providing us with a worldview which not only determines what we think, but also how we think and who we are."*

Television is religious

Why should we be concerned about the cultural role of television? If we understand the word "religious" as describing that which lives in the hearts of people, that which ultimately gives meaning to their lives, then we quickly become aware of television's religious power. Television, rather than church, is the source that more and more people turn to in our society for a worldview which will define for them ultimate value. Television is itself becoming a kind of religion.

Television, of course, did not arise nor does it exist in a vacuum. Television is but one product of a whole technological era which the world has entered in the last couple of hundred years. The mass media, with television at the top, have become the main exponents of the ideas and the values inherent in our technological era.

In the next two columns I hope to deal more with this, going on to explore the worldview of television, the church's response, and what we can and should be doing with television. I will continue to use William Fore's book *Television and Religion* for its excellent insights and analysis.

Henry Knoop teaches media studies at Durham Christian High School, Bowmanville, Ont.

See review of William Fore's book on page 20.

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Feature

Prince Edward Island in the Summer

Prince Edward Island has become one of Canada's busiest tourist attractions. In fact, those who visit this province in the summer might easily conclude that every second farm family supplies cottages or bed and breakfast for the hordes who arrive from all over the world. It's easy to forget that the island, during the other nine months, is primarily an agricultural community. Attitudes tend to be conservative, with family and church appearing to play a larger role than they do in other parts of the country. The island is home to many churches, including one of only seven Christian Reformed congregations in the Atlantic provinces. We present here some random shots taken during a July visit.

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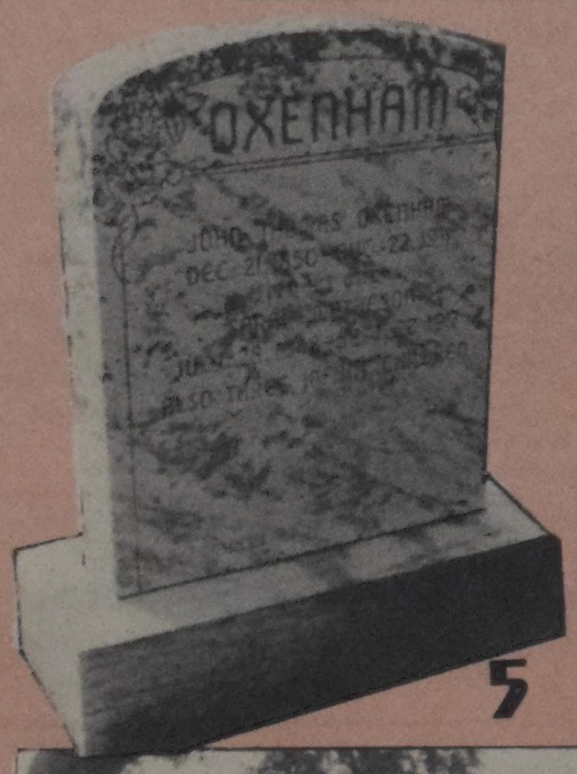

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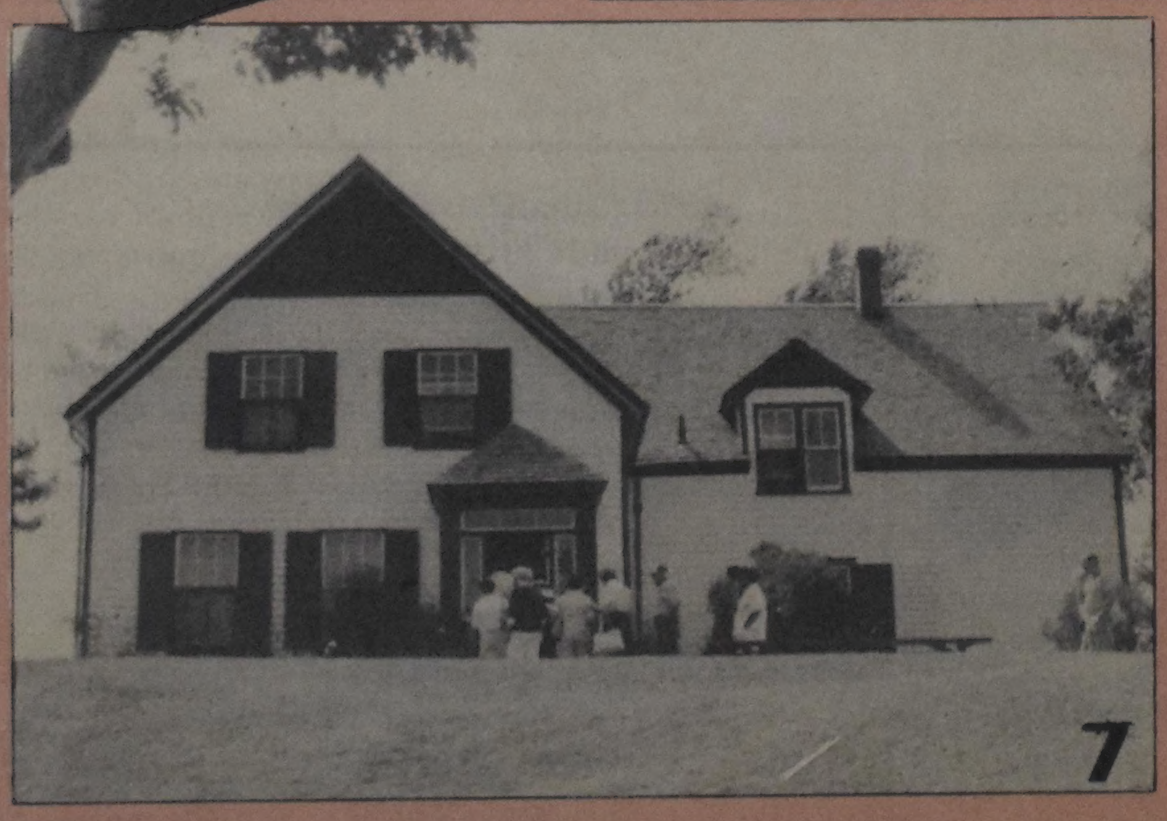
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1. It takes 10 litres of milk to make one kilogram of cheese. Martina ter Beek began making Gouda cheeses as a trial effort a couple of years ago, using milk from her husband's Holstein herd. Last spring she built a new roadside shop near the farm and began turning out as many as 60 wheels each week. The cheese, which comes in several flavours, is sold directly from the shop, at the Charlottetown Farmer's Market, and in retail stores. Martina represents the many farmers who go directly for the retail dollar. Her guest book carries signatures of visitors from all over the continent.

2. Anyone wishing to see the real Prince Edward Island must leave the tourist-beckoning roads and drive through peaceful countryside where farmers continue to make hay while the sun shines.

3. Tourists dominate the scene during the island's brief summer. Here, an airport commissionaire provides helpful information to someone waiting for relatives to arrive. The island's largely white population must suffer a certain amount of culture shock when dealing with foreign faces and accents.

4. The Charlottetown airport has a new tower and terminal, but it's small enough that passengers still walk outside rather than use ramps to the Dash-8s that make up much of the local traffic. The old terminal has been taken over by the local flying club, with Pipers and Cessnas zipping down the runways in between larger planes.

5. Today's people are said to live high-stress lifestyles, but gravestones near Hunter River suggest that the 1800s were far more difficult in some ways. Several stones in one cemetery mark the resting place of "three infant children" in one family. In one case, the parents lost a one-year-old child in 1889, 1891 and again 15 years later in 1906. Like most markers in the cemetery, this one exhibits no hope of eternal life.

6. The Maritimes have been experimenting with soybeans as indicated by this sign. Although that high protein crop is valuable in animal feeds, a scarcity of drying and crushing facilities limits the use of locally grown beans. Dairy farms remain an important sector within the farm economy, even though potatoes and grain have a much higher profile. Tobacco is being down graded here as elsewhere in the face of declining cigarette consumption.

7. Green Gables is the island's best-known shrine, with thousands of tourists pouring in to see what they think is the home of the fictional Anne Shirley, created by L.M. Montgomery. Nearby business cashes in by using names from the Anne books, such as Rainbow Valley.

Photos and story by Anne Hutten

Profile

Sam DaSilva believes in hugging

An interview with a Christian counsellor

Anne Hutten

Sam DaSilva is a private individual, marriage and family therapist with Renewal Christian Counselling in St. Catharines, Ont. He's married to a woman he describes as "a lovely, gorgeous, patient lady by the name of Rebecca." They have two daughters — "one who is six, by the name of Darolyn; and the other who is four going on 15, who is called Jelayna." Sam is a member of the editorial advisory board of *Calvinist Contact* and is appreciated for his keen insight into things human as well as for his infectious sense of humour. It was at the last meeting of the editorial board that fellow board member Anne Hutten interviewed him on his work as a therapist.

Hutten: *You are a Christian counsellor, Sam. Does that mean that you are always dealing with Christians or could you also offer Christian counselling to non-Christians? How does that work?*

Da Silva: About 50 per cent of my clients are non-Christians and to all I offer counselling from a Christian perspective, sometimes using the tenets of the Christian faith. For example, people who come to me for marriage counselling know that I am not going to counsel separation very quickly — that my stand is to be on the side of marriage. That does not mean, of course, that if a marriage is being physically, emotionally, mentally and spiritually demeaning to one of the partners, I would ask the person to stay within that marriage. In that case I counsel separation, not necessarily divorce. I think the Bible counsels separation as well without necessarily counselling divorce.

Hutten: *I'd like to talk a bit about abuse, specifically child abuse. What are your statistics on that?*

Da Silva: Not having my papers in front of me, the conservative statistic for child abuse is four out of 10.

It's probably higher. And more than likely, it's higher within the Christian community where the idea of spare the rod, spoil the child is an issue and where the parents are trying to keep kids on the straight and narrow and are threatened when the kids begin to express any degree of individualism or desire to be autonomous in their relationship with their parents.

Hutten: *How about spouse abuse?*

Da Silva: Again, two out of 10 would be the conservative statistic. And again, within the church, I would say it is probably a little higher if not a lot higher because of the stance of wife submission and the ideas people have about what submissiveness entails within a marriage.

Hutten: *How would you relate that to the idea of the man's "headship" in the family and in the church, even though he may not hold it in society? Does that actually encourage wife abuse?*

Da Silva: I think that any kind of authority that is given to people can be used inappropriately. Authority sometimes goes to the head, pardon the pun, in such a way that it can be abused.

"Headship," or leadership as Christ put it, really implies that the person who serves among you is the greatest. As leaders we need to serve rather than lord it over others. Some mistake the idea of headship or leadership as control rather than service.

Hutten: *Would you go so far as to call that manipulation rather than control?*

Da Silva: Very much so — manipulation for their own ego gratification, manipulation in order to stand themselves in good stead, to see themselves as better than. It comes out of the sin of guilt, or fear, or pride, and can be quite devastating within the family.

Hutten: *How do you change a pattern of physical or sexual abuse? It seems that quite often it's a pattern of two or three generations of people who think that this is normal. Maybe the woman expects abuse and the husband has seen his father do the same thing. How do you change a long-standing pattern via counselling?*

Da Silva: One of the beautiful things about the direction counselling is taking these days is that a larger group of people are recognizing the role of family therapy. The entire family is affected by the behaviour of one particular individual, and, therefore, the process is to bring the entire family into therapy to change the structure within the family. That's an important word, to change the "structure" within the family.

Hutten: *That can be done, just by one person sitting there talking? There must be practical steps that you take?*

Da Silva: Yes, it's not just a matter of talking. It's practical steps that are suggested, directions that can be given to the "identified patient" — that's what we call the person. Usually the identified patient is either the wife that is being abused or the child that is being abused; or even the batterer himself or herself is brought in. But it is the entire family that holds the problem. This is also seen in the area of alcohol abuse. It's not just the alcoholic who has a problem, but also the family that supports the alcoholic in that behaviour. Therefore, in order for the family to help the alcoholic, the family has to change its reaction to the alcoholic.

Hutten: *Do you get fairly good results with counselling?*

Da Silva: I often hesitate to talk about results, primarily because in my own history, I have experienced what I would call unexpected positive responses to therapy. I hesitate to say that that's me. I tend to see that more as a result of what the people involved do, how the issues that are involved develop. But, even more importantly, it shows me the role that the Holy Spirit plays in the process of counselling. I don't want to just wax spiritual here, but I cannot do the counselling that I do unless I know that *the* Counsellor is present in the process.

Hutten: *Suppose you are dealing with troubled adolescents — how do you get through to them if they are really withdrawn and in their*

Continued on page 13 ...

Photos: UNESCO and NFBC

Da Silva: Sometimes talking is really a disembodied voice across the room, but a hug affirms the person in terms of their physical and emotional needs. Of course, hugging without the verbal affirmation is not good enough.

Feature

The National Gallery. Architectural features, l.-r.: Rotunda, Concourse, Great Hall, Collonade Entrance pavilion. Notre Dame Basilica, far right.

Marian Van Til

It takes no backseat to the federal Parliament buildings, it dominates the shoreline of the Ottawa River, rising heavenward like some giant glass, steel and concrete cathedral; it is an architectural marvel: it is Canada's monumental National Gallery.

The new Sussex Drive gallery, abutting the river on one side and across from the Notre Dame Basilica on the other, is the sixth location of Canada's national art collection, and — finally — that collection's permanent home. Since its opening three months ago, the National Gallery has garnered much acclaim by architecture critics from around the world.

"User friendly"; art friendly

Architect Moshe Safdie was exceptionally successful in designing a hospitable building which would suit the site, the building's purposes, and the needs of visitors and staff moving about in and working in the place.

For a building so massive — 569,000 sq. ft., with 132,700 sq. ft. of exhibition space on a 9.4 acre site — it has an extraordinary degree of warmth. Safdie envisioned the huge structure as a series of small pavilions, each with its own distinct character and spatial definition: the individual galleries display the art works in intimate, oak and maple-floored rooms with muted wall colours and ample places to *sit* while enjoying the art.

Lack of places for weary museum goers to sit down while taking time to absorb a works' impact is one of the most annoying characteristics of most large museums. But not here. Not only does the National Gallery provide ample opportunity for contemplative rest within the galleries themselves, but also within an indoor garden court (lush with flowers, vines and small trees), various other alcoves and outdoor piazza-like areas. And due to Safdie's ingenius use of sunlight, the art works can be viewed in the best possible light.

Normally, paintings exhibited on lower floors of a gallery must be artificially lit unless they can somehow make use of skylights or unless they face windowed, outside walls.

Safdie overcame that problem by creating a series of mirrored light shafts and skylights. Visible through portholes on the bridges connecting the upper galleries, the shafts conduct filtered daylight (unfiltered light would damage paintings) to galleries on the lower floor. Using blinds in the skylights and diffusing lenses in vaulted gallery ceilings, curators can adjust the amount of light reaching displays.

Grand entrance

When visitors enter the gallery, they are drawn along a

Continued on facing page...

Our new National Gallery:

great home for great art

The Collonade. Photos: by Malak, Ottawa, courtesy the National Gallery

The Great Hall, with a view of the Parliament Buildings.

... continued from facing page.

ramped colonnade which forms one arm of a huge "L." The narrow, towering Colonnade runs perpendicular to the galleries and provides access to them. At the end of the cathedral-like Colonnade is the Great Hall, a spacious gathering point from which visitors can look out over the city, sit with a cup of tea or enter the galleries.

The second arm of the L is the Concourse which links the entrance to the contemporary art galleries, the library, restaurant (with excellent French cuisine at rather reasonable prices) and, across an enclosed bridge, the administrative-curatorial wing.

Safdie created natural, contrasting textures and colours by using pink and grey tadoussac granite, impala black granite, peribonka granite, and concrete for walls and floors; he used fibreglass, gypsum plaster, glazed masonry, heat-reflecting double-glazed glass and stainless steel for ceilings, inner walls and doors.

The then empty Canadian gallery with light-diffusing lenses in the ceiling.

Northern comfort

An air supply system maintains temperatures of not more than 21°C and humidity levels between 46 and 53 per cent. (The restaurant and kitchen are served by a separate supply.) Motorized "sails" in the Great Hall and Entrance Pavilion unfurl to varying degrees on sunny days to keep temperatures comfortable. Fire alarms and environment monitoring systems protect visitors and the collections alike. In case of fire, a pressurized gas system would be activated which would prevent water damage to art works.

This project to put Canada on the international museum circuit while being a national art repository at the same time cost $122-million, including landscaping. In contrast, the latest estimate on the cost of Toronto's not-yet-completed sports shrine, the Skydome, is $427-million, $60-million of which will be government money — an interesting, comparison between sports and the arts which goes on not only on the national level but all the way down to local high school curricula and building programs.

Our real "national treasure"

Recently, the National Museums of Canada Corporation, set up in 1972, was abolished by communications minister Flora MacDonald. The corporation ran the Museums of Civilization, Natural Sciences and Science and Technology, but also oversaw the money pot from which regional museums had to dip. The theory in establishing the corporation was that a central institution would give both national and regional museums a strong voice in funding allocations. In practice, it meant regional museums had to kowtow to and compete with the four prominent national museums.

MacDonald has decided that the National Gallery and its three national fellows should have to sink or swim on their own. (Responsibility for regional museums will fall under the communications ministry.)

Though the National Gallery is still new, and the even more monumental Museum of Civilization is still being constructed across the river in Hull, Que., it looks as if MacDonald's policy will be an improvement on the old system.

Surely, with good management and all it has going for it, the National Gallery will be able to "swim" far indeed.

Sam DaSilva believes in hugging

... continued from page 11.

own shell. How do you reach someone like that?

Da Silva: Once again, it's easier to reach that person through the family than trying to reach the individual. He or she has become withdrawn because of situations within the social and familial life. If we can tackle the adolescent's problem from that perspective, rather than thinking that the individual is the problem, there is hope. The individual's family or social system has the problem that needs to be changed.

Hutten: *I want to hear something about your views on hugging!*

Da Silva: For me the place of touch in the family is an extremely important thing. I have often recommended to parents who are trying to reach a depressed or hurting child to use hugging as a way of reaching that person. Sometimes talking is really a disembodied voice across the room, but a hug affirms the person in terms of their physical and emotional needs. So, I promote hugging quite a bit. Hugging for me, or touching, is very important. Of course, hugging without the verbal affirmation is not good enough. Both the verbal and the physical affirmation of the person as an individual has to play a role.

Hutten: *Would you have any advice for parents on how to affirm a child? I realize that a lot of parents criticize their children excessively, I've been guilty of it on occasion. What do you tell parents?*

Da Silva: Just the other day I was counselling a father and son. The son had been asked to stay home to look after his younger siblings. When the parents came home they found out that the son had not been home for a period of about a half-hour, having allowed his younger sister to look after the rest of the family for that time. Through the next week his parents derided him and told him how upset they were that he was gone that half-hour while he had left the family in the very capable hands of his younger sister.

For me it was shocking to see that kind of abuse going on. The parents have totally neglected the fact that their son had spent 48 hours — or should I say 47-and-a-half hours? — looking after his siblings and that for only one-half hour he was not available to them. They totally neglected to affirm the 47-and-a-half. As parents and individuals we tend to focus on the negative far more than we do the positive.

Therefore, I say to parents, if you're going to criticize your child while you're in the process of therapy, before your criticize him or her or point out a fault, there are three positives that you should say first to offset how the child will be left feeling about him- or herself.

Hutten: *What are those positives?*

Da Silva: Positives could be, as in the case of this individual, "Thank you very much for looking after the family for 47-and-a-half hours. We really appreciate the fact that we could go away and know that the kids were in good hands. And we're really impressed with the way you did it — the house is clean." There are many others they could have said. And then they could have said, "However, we are a little concerned about this other half-hour that you did take off. When we ask you to do something we expect or want you to follow through on it, and that half-hour upsets us, we want you to know that." Then leave that with the child, as opposed to trying to get the child to come crawling back to you, admitting, that, yes, he is the world's worst human being for having been away for half-an-hour.

Hutten: *Do you run into any people who are trying out a new religion — going into New Age, mysticism or eastern religions?*

Da Silva: I have people from several of those factions, B'haism, people who are looking into eastern religions, things like that. My position with them is that, although Christianity has the truth, it doesn't have a monopoly on truth. So my approach with them is, let's see how the truths in what you believe connect to the truths in what I believe. Let's build a bridge on those truths in our relationship so that it affords me the possibility to share the truth with you at some point.

Hutten: *Does that mean you do active evangelism while you are working as a counsellor?*

Da Silva: I wouldn't call it "active evangelism." I would call it "passive evangelism." Active evangelism for me is something that is far more upfront. I see my Christianity as something that pervades my entire life. What I hope comes across is that people are more taken, not with Christianity wrapped around Sam, but Christianity reflected within Sam.

Hutten: *Could that be used as a cop-out or a reluctance to speak about Jesus Christ and the way He relates to social problems?*

Da Silva: I don't see it as a cop-out. I see it as being extremely sensitive to the emotional, spiritual, intellectual person that's sitting opposite me. The idea is not to beat that person over the head with something he or she is not ready for or does not necessarily want. For me, sharing my faith with someone is a privilege I prefer to earn.

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Thanks

STRONKS:
We want to express our sincere thanks to our children and grandchildren who helped us make our 55th anniversary so unforgettable. We thank everyone who came to our open house to express their best wishes and who sent cards or flowers. Above all, we thank our heavenly Father for all his blessings and guidance throughout all these years.
Mr. and Mrs. G.H. Stronks, Iron Springs, Alta.

Accommodations

Wanted; girl to share townhouse with 2 other girls. Close to Niagara College, very reasonable rent. Call (519) 271-0301, after 5:30 p.m.

Why not place your ad in Calvinist Contact.

Births

ROORDA:
Rick and Rita thank God for the safe arrival of their daughter, KAITLIN ELYSE, born July 28, 1988, weighing 6 lbs. 14 oz. She is a sister for Sean and Aaron, a new granddaughter for Mr. and Mrs. K. Storteboom and Mr. and Mrs. T. Roorda, all of Orangeville.
Home address: R.R.#1, Grand Valley, ON L0N 1G0

VANDERMUNNIK:
Herman and Mary give thanks to the Lord for the safe arrival of their son THOMAS MATTHEW, born July 1, 1988, at 4 lbs. 13 oz.
Psalm 139:13-18.
A brother for Pauline, Jeremy and Anna. A grandson for Mr. and Mrs. John deKok and Mrs. Tiny VanderMunnik.

Marriages

BOSKER-KROESBERGEN:
Mr. and Mrs. Herman Bosker of Stratford, Ont., are pleased to announce the forthcoming marriage of their daughter DIANNE to GEURT Kroesbergen, son of Mr. and Mrs. Jan Kroesbergen of Bennekom, Gld., the Netherlands. The wedding ceremony will take place, D.V., on Friday, Sept. 2, 1988, at 4:30 p.m., in the Stratford Chr. Ref. Church. Rev. Martin D. Geleynse officiating.
"Be joyful in hope, patient in affliction and faithful in prayer." (Rom. 12:12)

DEVRIES-SCHELHAAS:
Mr. and Mrs. Martin and Henny De Vries of Thamesford, Ont., are pleased to announce the forthcoming marriage of their daughter PAT to PAUL, son of Mr. and Mrs. Ron and Stephanie Schelhaas of London, Ont. The Lord willing, the wedding ceremony will take place on Saturday, Aug. 27, 1988, at 2:00 p.m., in the Bethel Chr. Ref. Church, London, with Rev. Robert Hogedoorn and Rev. P. Stel officiating.
"The Lord will watch over your coming and going both now and forevermore." (Psalm 121:8)
Future address: 15 Jacqueline St., London, ON N5Z 3P5

DYKSTRA-TAMMING:
Mr. and Mrs. Ike Dykstra of Orono, Ont., are happy to announce the forthcoming marriage of their daughter JEANNETTE GRACE to ROBERT GARY, son of Mr. and Mrs. Martin Tamming of Sarnia, Ont. The ceremony will take place, the Lord willing, on Sept. 10, 1988, at 3:00 p.m., at Redeemer Chr. Ref. Church, Sarnia, Ont., Rev. John Suk officiating.
Future address: 1099 Brenchley St., Sarnia, ON N7S 1R6

PIPPEL-SPEERSTRA:
Mr. and Mrs. Baltus Pippel and Mr. and Mrs. Alan Speerstra joyfully announce the marriage of their children, MARG and STAN, on Sept. 10, 1988, at 3 p.m., in the Bethel Chr. Ref. Church, 716 Classic Dr., London, Ont., Rev. John Van Til officiating.

WESTERHOFF-REGNERUS:
Ceus and Nelly Westerhoff and Louie and Jane Regnerus announce with happiness the marriage of MELINDA and ANDREW, which was celebrated with relatives and friends on Aug. 20, 1988, in St. Catharines, Ont.

Personals

A single Christian female nurse of 29 wishes to correspond with a single Christian male around the same age. Please reply to: file #2502, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Weduwnaar, zeventiger, zoekt kennismaking met lady, 65-70 jaar, met hartelijk en gezellig karakter. Uiteindelijk doel een huwelijk. Bij voorkeur weduwe die een goed huwelijk had. Non-smoker, Chr. Ref., Reformed of Presbyterian. Natuurliefhebster, reislustig. Brieven liefst met foto onder file #2503 bureau van dit blad: Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Anniversaries

Vinkeveen Belmont
1938 1988
On Sept. 15, 1988, the Lord willing, we hope to celebrate the 50th wedding anniversary of our parents and grandparents,

JOHN and ANNEKE BERKELAAR
(nee Van Rossum)

Open house Sept. 15, 7:00 - 9:30 p.m. at Keddy's Motor Inn, Truro N.S.
Best wishes only.
The family.

Woudsend Fenwick
1948 September 3 1988
"Your hands made me and formed me; give me understanding to learn your commands." (Psalm 119:73 wedding text)
With joy and thankfulness to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents,

JELLE (Jack) and ANNA DE VRIES
(nee Roorda)

We pray that the Lord will continue to bless and keep them in his loving care in the years to come.
Love and congratulations Mom and Dad, Pake and Beppe, from your children and grandchildren:
Raymond & Lonny DeVries — Wellandport, Ont.
Brenda, James, Matthew, Raymond
Epp & Diane DeVries — Fenwick, Ont.
Andrew, Jack, Alicia, Rachel
Ann & Bill VanLochem — Fenwick, Ont.
Steven, Gregory, Richard, Ryan
Jessie & Ben Bruining — Port Dover, Ont.
Jeffrey, Julie, Jeremy, Amy, Rebecca, Leanne
Vicky & Jim Stienstra — St. Catharines, Ont.
Kevin, Nathan, Kristin
Harry & Nancy DeVries — Grimsby, Ont.
Stephanie, David
Leo & Marg DeVries — Fenwick, Ont.
Daniel, Jessica, Joshua
John DeVries — Smithville, Ont.
On Saturday, Sept. 10, D.V., we hope to celebrate this joyous occasion with them. You are invited to an open house at Bethany Chr. Ref. Church in Fenwick from 2 p.m. to 4 p.m.
Best wishes only.
Home address: 741 Welland Ave., Fenwick, ON L0S 1C0

Anniversaries

1963 September 6 1988

OSCAR and ALICE DE BOER
(nee Linker)

"But as for me and my household, we will serve the Lord." (Joshua 24:15b)
With thankfulness to God, we are happy to announce the 25th wedding anniversary of our parents.
Ray & Tetcy (girlfriend)
Cathy & Peter Graansma
Paul
Sharon
All of Mom and Dad's friends and relatives are invited to an open house, from 2 to 4 o'clock, Saturday, Sept. 10.
Best wishes only, please.
15 Glengarry Cresc., Chatham, ON N7L 4J1

Harderwijk Trenton
1938 September 14 1988
"the Lord is great and is to be highly praised; his greatness is beyond understanding." (Psalm 145:3)
We are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents, Sept. 14, 1988, D.V.,

DANIEL and CORNELIA KOOPMANS
(nee Schaillee)

We pray that the Lord may continue to bless them and take care of them.
Congratulations and love from:
Peter & Carole Koopmans — Saint John's, Nfld.
Alice & Hans deHooge — Mississauga, Ont.
Frank & Anne Koopmans — Chilliwack, B.C.
Dan Koopmans — Trenton, Ont.
and grandchildren and great-grandchild.
Home address: 40 - 5th Ave., Trenton, ON K8V 5P1

De Wilp (Fr.) Terrace, B.C.
1938 1988

ALLE and TJITSKE (Jessie) VENEMA
(nee Baron)

It is with gratitude to God and love that we celebrate our parents' and grandparents' 50th wedding anniversary with them on Sept. 1, 1988.
Their sons, wives and grandchildren:
Henry & Mary Anne — Pembroke, Ont.
Mark, Deane
John — Vancouver, B.C.
Robert & Anne — Victoria, B.C.
Dwayne, Dennis

Congratulations to our readers as they celebrate their wedding anniversaries.

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A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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Classifieds

Anniversaries

Holland Marsh
1953 August 26 1988
"Then He said to his servants, 'The wedding is ready, but those invited were not worthy. Go, therefore, to the thoroughfares, and invite to the marriage feast as many as you can find.' And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests." (Matt. 22:8-10)
With joy and thankfulness to God, we hope, the Lord willing, to celebrate the 35th wedding anniversary of our parents and grandparents,

TAEKE R. and AGNES VISSER
(nee Visser)

The Lord has richly blessed you in your years together and we pray that He will continue to keep you in his loving care.
Congratulations, with love:
Rita & Mike Van Hartingsveldt — Vineland Station, Ont.
Jordan
Rick & Sheila Visser — Newmarket, Ont.
Charlene, Shelly
Brian & Theresa Visser — Tottenham, Ont.
Cynthia Visser — at home
Home address: Edward Ave., R.R.#2, Newmarket, ON L3Y 4V9

Niagara Falls Niagara o/t Lake
1963 August 31 1988
Psalm 121:1 & 2
With joy and thanksgiving to our Lord, we are happy to announce the 25th wedding anniversary of our parents,

PETER and FRANCES VOOGT
(nee Beintema)

Congratulations and love from:
Julie Francine
Lisa Nicole
Home address: R.R.#3, Hunter Rd., Niagara-on-the-Lake, ON L0S 1J0

Anniversaries

Congratulations to Stefanus and Neeltje Westerman (nee Koopman) who will celebrate their 60th wedding anniversary, D.V., on Sept. 5, 1988.

Hoofddorp Brampton
1928 September 5 1988
With joy and thankfulness to God, we are happy to announce the 60th wedding anniversary of our parents, grandparents and great-grandparents,

STEFANUS GERHARDES
and
NEELTJE
WESTERMAN
(nee Koopman)

We pray the Lord will bless them and keep them in the years to come.
Congratulations Mom and Dad, from your children and grandchildren:
Gep & Bep Westerman — Hoofddorp, the Netherlands
Gea & Stephan
John & Dicky Klingenberg — Ingersoll, Ont.
Nellie & Hank, Jerrie & Joy, Christina & Chris, Steve & Marg, Betty & Lewis
Alice Westerman — Amsterdam, the Netherlands
Jack & Liz Klooster — Kitchener, Ont.
Stephanie, Deb & Dave, Sid, Jack and 10 great-grandchildren.
Open house: Monday, Sept. 5, 1988, at the hall in Covenant Towers, Brampton, from 2:30 - 4 o'clock.
Home address: Holland Chr. Homes, 7900 McLaughlin Rd. S., Apt. 1007, Brampton, ON L6V 3N2

Obituaries

"But those who hope in the Lord will renew their strength." (Isaiah 40:31a)
Suddenly, on July 27, 1988, our beloved wife, mother, grandmother and great-grandmother,

HIJLKJE BERGSMA

passed away with the full assurance of belonging to her Lord and Saviour at the age of 77. She left behind her loving spouse of over 50 years, Mr. Aan Bergsma.
Loving mother of:
Rennie Vanderhorst — Burlington, Ont.
Ed & Heather Bergsma — Edmonton, Alta.
Al & Jane Vandenakker — Hamilton, Ont.
Cecil & Julie Bergsma — Hamilton, Ont.
Fred & Joanne West — Coquitlam, B.C.
J.B. & Jill Vokes — Cranbrook, B.C.
Loving grandmother of 18 grandchildren and two great-grandchildren.
Home address: 1415 Upper Wellington St., Unit 112, Hamilton, ON L9A 5E8

On Aug. 6, 1988, our dear mother, grandmother and great-grandmother,

IMMETJE GLAS
(nee Balder)

was called home to her heavenly Father, at the age of 84.
She was predeceased by her husband Aarjen Glas and eldest son Harry.
She will be remembered with much love by:
Hilda Glas — Oshawa
John & Anne Glas — Oakville
Ann & Morris Vellekoop — Etobicoke
Neil & Rena Glas — Kleinburg
Alice & Cees Kooj — Sarnia
17 grandchildren and six great-grandchildren.
The funeral service was held on Aug. 9, 1988, in the Heritage Hall of Holland Chr. Homes in Brampton, Rev. P. Van Egmond officiated.
Romans 8:1

Op 10 augustus overleed, in Nederland, onze geliefde zwager,

JAN SWART

geliefde echtgenoot van Boukje Boelens, in de ouderdom van 79 jaar.
Het leven was hem Christus, en het sterven gewin.
E. Boelens-Notting — Nederland
J. Bosgra-Boelens — Nederland
W. & S. Eelkema Boelens — Listowel, Ont.
A. & A. Elkema-Boelens — Nederland
Ina De Vries-Boelens — Brampton
M. & R. Boelens-Brouwer — Nederland

Obituaries

"I lift up my eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth." (Psalm 121:1,2)
On Aug. 8, 1988, the Lord took unto himself,

FRANCES JANSSENS
(nee Boers)

who died at Shalom Manor in her 84th year.
Dear wife of Andy Janssens.
Loving mother of:
Roelie & Elwood Bootsma — Gravenhurst
Gay & the late Hank Janssens (1980) — Beamsville
Hilda & the late John Janssens (1972) — Hamilton
Henry & Leni Janssens — Ancaster
Andy & Dea Janssens — Hamilton
Helen & Jack Hagen — Hamilton
Jane & Peter Elgersma — Germany
Harry & Mary Janssens — Wellandport
Ralph & Dorothy Janssens — Wellandport
Dear grandmother and great-grandmother of 28 grandchildren and 22 great-grandchildren.
The funeral service was held on Aug. 11, 1988, at the Riverside Chr. Ref. Church in Wellandport, with Rev. H. Katerberg officiating.

Vacations

Lakewood Christian Campgrounds
R.R.5, Forest, ON N0N 1J0
Phone: (519) 899-4415
or (519) 845-3405
Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.

RICE LAKE
Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.
Write or phone for brochure:
Lang's Resort and Campgrounds
R.R.#3, Box C, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

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Help Wanted

Help Wanted

Salem Christian Mental Health Association Inc.

invites applications for the position of

Executive Co-ordinator

The position will emphasize co-ordination and program development, direct reporting to the Board of Trustees, and a close relationship with the support community. Commitment to Reformed World and Life view is a prerequisite as well as the ability to work with different professionals in the field of mental health and family services.
Post-baccalaureate is preferred. Clinical training and background would be useful, but is not essential.
Salary range: Commensurate with experience
Starting date: October 1, 1988
Location contingent on Board decision to move Head Office.

Apply or direct inquiries to:
H.C. VanDooren, Interim Director
11 Fern Ave., Box 400, Waterdown, ON L0R 2H0
(416) 689-3966

Classifieds continued on next page ...

Treat Yourself or Someone Else to These Books

A Great Gift-Giving Idea

Please send the following book(s):

Onderweg ... Richting Eden by Tini Van Ameyde $7.95 = $_____
132 pp. Quality paperback. Illustrated. A collection of (mostly) Dutch poems written between 1954 and 1987 from a Christian immigrant's perspective. Ideal gift for those who still read Dutch.

Building on the Rock by Henry Van Andel $5.95 = $_____
102 pp. Quality paperback.
Meditations based on the Sermon on the Mount by a much-loved pastor. Ideal as a gift or for study groups.

The Strength of Their Years by Tymen E. Hofman $5.95 = $_____
164 pp. Quality paperback. Illustrated. Price reduced.
Mentioned in the best-selling *The Canadian Encyclopedia*.
The Dutch immigrant pioneers in Alberta come alive in this book.

Christian Parents by Hans Zegerius $1.95 = $_____
159 pp. Hardcover. Price reduced. A book about building a child's character.

Liberation 1944-1945 by Lini R. Grol $9.95 = $_____
A biographical novel which won the Canadian Authors Award. 213 pp. Quality paperback.
A warm-hearted story of the faith, courage and humour of the author's closeknit family under difficult circumstances during the last months of WWII.

Mix and Match by Lini R. Grol $4.95 = $_____
84 pp. Quality paperback ($4.95); hardcover ($10) $10 = $_____
Nostalgic stories from Holland and Canada of a nurse, her family, friends and patients. Something for the whole family. Several of these stories have appeared in *Calvinist Contact* and in other Canadian publications.

The Emerald Ring by Lini R. Grol $4.50 = $_____
48 pp. Illustrated. Quality paperback.
A moving story based on the Frisian legend *Het Vrouwtje van Stavoren*. Previously published in *Calvinist Contact*.

Van Toen en Nu by Lini R. Grol $5.50 = $_____
60 bladzijden. Met knipsel illustraties.
Hollandse gedichtjes die in verscheidene publicaties zijn verschenen in Canada (o.a. *Calvinist Contact*) en in Holland.

Sub-total = $_____
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Classified/Events

Help Wanted

Reliable person for **dairy farm** beginning Sept./Oct. Experience not necessary. Accommodations available. Call (416) 627-7874 for an interview.

An **ECE teacher** and an **assistant** required by Christian daycare centre in Pickering, Ont. Call Marjorie at (416) 839-1842 or evenings at 1-416-427-3004.

NEEDED: Full-time, reliable **driver/delivery person/warehouse assistant,** 25 years or older (insurance reasons) for retail furniture store. Some experience in warehousing helpful. Apply to: Mr. G. J. Lock, Designhaus Interiors Inc. 3225 Fairview St., Burlington, ON L7N 3L1. Phone: (416) 637-7494.

Help Wanted

Young person to help install and repair T.V. antennas. Some delivery work as well. Steady employment and a chance to learn a trade. Grade 12 minimum. Contact: Gary, at **Grantham TV Centre,** 391 Vine St., St. Catharines. Tel: (416) 934-9952.

Mutual Support Systems
invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.

Help Wanted

A person to work in a **greenhouse** operation (cut roses); experience preferred but will train; (Beamsville-Vineland area); wages commensurate with experience and skill. Contact: C. Westerhoff at (416) 563-8891.

See page 14 for advertising deadlines.

Events

The Hamilton District Christian High School Alumni Association

is inviting everyone who attended Hamilton District Christian High from graduation year 1956 to graduation year 1970 and their spouses to a

"HOME COMING"

November 4, 5, 6, 1988

You could win a trip for two to Holland
• Registration • Social activities • Brunch • Sports activities • Seminars • Shopping • Fellowship • Fun

Plan now to attend! Send us some of your "high school days" pictures. We'll display them.

Events

Needed: Experienced **driver/salesperson**

for London area; 3 days per week.
Please apply at:
PINEWOOD ACRES
570 Hwy. #20, Fenwick, ON L0S 1C0
(416) 892-4766

Secretary/Receptionist

needed by

Citizens for Public Justice (CPJ)

beginning in September.

Duties include reception, word processing, filing and processing mail.

Please send resume and references by September 6 to:

Harry J. Kits, Executive Director
CPJ, 311 - 229 College St., Toronto, ON M5T 1R4

Due to major expansion, we have job openings for

Welders
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Please send complete resume to:

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The King's College

a Christian liberal arts college
has tenure track vacancies in

mathematics (with computing science)
and
experimental psychology

to be filled, pending board approval. Successful candidates must have the Ph.D. (or be very close) and must give assent to the college's educational creed. Research is required. Positions commence July 1, 1989. Send application, curriculum vitae, copies of transcripts, and three letters of reference to:

Dr. S. Keith Ward, Vice President (Academic)
The King's College
10766 - 97 St., Edmonton, AB T5H 2M1
(403) 428-0727

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A Christian Liberal Arts College

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PART-TIME STUDY OPPORTUNITY FOR CREDIT*

6 evening courses for fall/winter '88

Here's an opportunity to expand your mind and Christian worldview. Starting in September, 1988, the Institute for Christian Studies (ICS) offers an opportunity to take one or more of these informative courses for credit*. Join Dr. Brian Walsh, Mr. Gerald Vandezande, Dr. James Olthuis, Dr. Harry Fernhout, and Dr. Calvin Seerveld for graduate-level courses in biblical and worldview foundations, politics, counselling, education, and the arts.

Biblical Foundations 1010

Dr. Brian J. Walsh
Senior Member in Worldview Studies, (co-author with J. Richard Middleton of *The Transforming Vision: Shaping a Christian World View* (InterVarsity Press, 1984).

Mondays 7:00 to 10:00 pm

The Bible, Culture and Scholarship
Developing Christian insight in any vocation, including academic theorizing, requires a clear foundation in the Scriptures. The purpose of this seminar is communally to develop such a foundation.
September 19-April 17

Politics 1820

Mr. Gerald Vandezande
Public Affairs Director of "Citizens for Public Justice" (author of *Christians in the Crisis*, 1984).

Tuesdays 7:00 to 10:00 pm

Christianity and Politics: Compromise, Consensus, Conflict or Conversion?
This course is designed to introduce a biblical way of thinking and acting justly in politics. We will examine how Christians can be politically responsible without getting caught in either leftist or rightist ideologies.
September 20-December 20

Psychology 1320

Dr. James Olthuis
Senior Member in Philosophical Theology (author of *I Pledge You My Troth*, 1975 and *Keeping Our Troth*, 1986)

Tuesdays 7:00 to 10:00 pm

Human Nature, Counselling and the Christian Faith
In this seminar we will explore the connections between psychotherapeutic methods, fundamental assumptions about human life, and the Christian faith. We will attempt to develop an integral view of being human in light of Scripture and experience and to develop an integral model of psychotherapy on that basis.
September 20-December 20

Education 1590

Dr. Harry Fernhout
Senior Member in Philosophy of Education (author of *Of Kings and Prophets*, 1979, and *Promises Broken, Promise Kept*, 1986).

Wednesdays 7:00 to 10:00pm

Teaching the Bible: Developmental and Foundational Perspectives
Within the context of a discussion of recent theories concerning faith development in children we will critically examine current perspectives on the way in which the Bible should be taught in Christian day school or church school settings.
September 21-December 21

Arts and Communications 1610

Dr. Calvin Seerveld
Senior Member in Aesthetics (author of *Rainbows for the Fallen World*, 1980)

Wednesdays 7:00 to 10:00 pm (every second and fourth Wednesday)

Aesthetics for Every Day: Developing the Approach of a Christian Dove and Snake
A beginning examination of a few important texts in aesthetics, from Plato to Trotsky, which will confront us with forming a Christian understanding of various arts (sculpture, painting, music, fictional narrative). The course will include various field trips to artistic events (the AGO, theatre, concerts, etc.)
September 21-April 19

Worldview Foundations 1020

Dr. Brian J. Walsh
Senior Member in Worldview Studies.

Thursdays 7:00 to 10:00 pm

Christian Discipleship in a Declining Culture
The development of an integrally Christian perspective in any vocation requires worldview discernment into the fundamental patterns and structures of our society. Further, such discernment requires historical diagnosis rooted in the biblical worldview if one is to be able to analyze and respond to one's cultural context with insight and depth.
September 22-April 20

For registration and further information contact:

ICS
INSTITUTE FOR CHRISTIAN STUDIES
229 College Street,
Toronto, Ontario
M5T 1R4
(416) 979-2331

*Those wishing to take courses for credit must have a four-year B.A. degree. Auditors need only obtain the permission of the instructor. Courses may be taken as part of ICS's one-year Master's program.

Calendar of Events

Sept. 2-5	ICS Southern B.C. Family Conference, Columbia Bible Camp at **Cultus Lake.** Theme: "Touchstones to Distinctive Christian Thought: Does it really matter?" Keynote speaker: Dr. Al Greene, Executive Director of Alta Vista College, Washington. For registration info. call: Pearl Den Haan, (604) 521-4006.
Sept. 5	Evening of fellowship and praise with Michigan artist Pam Lynne at 8 p.m., Redeemer College, **Ancaster,** Ont. Admission: $4.00 regular, $2.50 seniors/students. For tickets call RC at (416) 648-2131.
Sept. 9	RCBPA **Chatham** Chapter golf outing. Call 416-524-1203.
Sept. 10	Lambton County's largest 1988 garage/yard sale at Sarnia Chr. School, 1273 Exmouth St., **Clearwater,** Ont. Rain or shine!
Sept. 10	Annual Meeting & Convocation at Redeemer College, **Ancaster,** Ont., at 1 p.m. Speaker: Rev. H.R. De Bolster on "Academic Freedom."
Sept. 15	CFFO Provincial Board meeting, 10 a.m. till 4 p.m., at the CRC, **Georgetown,** Ont. For info. call (519) 837-1620 (daytime) or 338-3214 (evening).
Sept. 17	Steve Camp in concert at Redeemer College, **Ancaster,** Ont. Starts 7:30 p.m. Admission: $6.00 advance, $8.00 at the door. For tickets call RC at (416) 648-2131.
Sept. 17	31st Annual Convention of the Ontario CRC School Association from 8:30 a.m. till 4:30 p.m. at the Woodland Chr. Highschool, **Breslau,** Ont. Host: Kitchener CRC. Speakers: Rev. Jack De Vries and Mrs. Cele Mereness. For info. regarding registration call (519) 884-6044.
Sept. 19-24	HDCH Capital Campaign. Theme: "Building on His Promises."
Sept. 24	26th Annual Youth Evangelism Services Conference from 9 a.m. till 4:30 p.m. at the CRC, **Willowdale,** Ont. Topic: "Hope." Speaker: Penelope Tynedale. For info. call (416) 832-0408 or 221-7829.
Oct. 1	CLAC Conference on "Home Verses Job: Family Obligations and Vocational Fulfilment." Starts at 9 a.m. at John Knox Chr. School, **Brampton,** Ont. Speakers: Brian Stiller, Thomas Venema and Suzanne Scorsone. Registration $8. For info. call (416) 744-2340.
Oct. 1	A one-day Conference on Liturgy & Music (COLAM) at Redeemer College, **Ancaster,** Ont. Focus: Advent & Christmas music. Registration deadline Sept. 16. For info. call Janet Hoytema at (416) 648-2131 or toll free 1-800-263-6467.
Oct. 1	Organ recital with Delbert Disselhorst at Redeemer College, **Ancaster,** Ont. Starts 8 p.m. Tickets $7.50 regular, $5.00 seniors/students. To reserve call (416) 648-2131.
Oct. 1	Organizational meeting to establish an evangelical Christian support group for people with long-term mental illness (schizophrenia, chronic depressions, etc.) From 10 a.m. till 2:30 p.m. at Christian Horizon's Banquet Room, 384 Arthur St. S., **Elmira,** Ont. Speaker: Robert Uken, Clinical Pastoral Education Supervisor at Pine Rest Christian Hospital, Grand Grand Rapids, MI. For info. call Gerry Denbok (416) 639-1075 or Noel Churchman (519) 742-9516 in the evening.
Oct. 1 - Nov. 18	Art exhibition of the works by Peter Buwalda at Redeemer College, **Ancaster,** Ont. For more info. call RC at (416) 648-2131.
Oct. 5	CCEF Chr. Education Rally at 8 p.m. in the CRC, **Aylmer,** Ont. Speaker: Rev. John D. Hellinga.

Church news

Christian Reformed Church

Declined

— to First, Hamilton, Ont., Rev. Jack Vos of Covenant, St. Catharines, Ont.

Canadian Reformed Church

Called

— to Lower Sackville, N.S., Cand. John Kroeze.

Declined

— to Houston, B.C., Rev. E.J. Tiggelaar of Barrhead, Alta.

Ontario to have 53 new provincial parks

TORONTO (Canadian Scene) — The Ontario government will create 53 additional provincial parks and adopt a new policy to protect the province's parks system.

The total number of provincial parks in Ontario will be raised to 270, covering 6.3 million hectares. Over 80 per cent of the park areas will be pure wilderness or nature reserves where logging, hunting, trapping, mineral exploration, mining or hydro-electric development will not be permitted. In areas classed as "wilderness" parks, large areas will be left to nature and travelling will be permitted only by foot or canoe.

Advertising Deadlines

Dated	Mailed	2-column ad deadline	Classified deadline
Fri.Sept. 2	Tues.Aug.30	Wed.Aug.24-8:30a.m.	Thurs.Aug.25-8:30a.m.
Fri.Sept.9	Tues.Sept.6	Wed.Aug.31-8:30a.m.	Thurs.Sept.1-8:30a.m.
Fri.Sept.16	Tues.Sept.13	Wed.Sept.7-8:30a.m.	Thurs.Sept.8-8:30a.m.

The Dordt College Canadian Exchange Rate Policy for 1987/1988 will not change for the 1988/1989 school year.

To help Canadian students, Dordt College will charge a fixed exchange rate of 12 per cent, instead of the current bank exchange rate of 20 per cent for tuition, board and room payment due at the Business Office this school year.

In addition, for all other expenses (books, personal expenses, etc.) the student can process his Canadian dollars through the Business Office at an exchange rate of no more than the current rate in the U.S. This means, in addition to the exchange grant received by all Canadian students, the students can use the Business Office at Dordt to get the best possible rate for all their Canadian dollars.

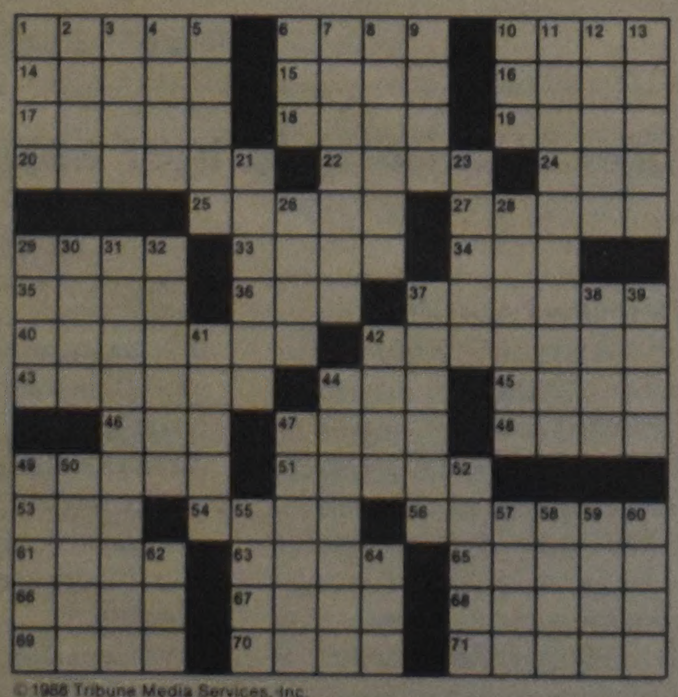
To receive these benefits, **all funds must be brought to Dordt in Canadian currency or cheques.**

IT'S NOT TOO LATE TO APPLY FOR ADMISSION FOR THE FALL SEMESTER! CALL COLLECT (712) 722-6080.

DORDT COLLEGE, SIOUX CENTER, IOWA 51250

Weekly Crossword

by Hank Harrington



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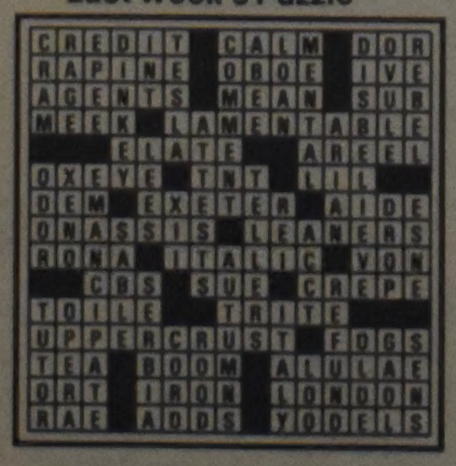
ACROSS

1 Deadly
6 Major or Minor
10 — smasher
14 Soap plant
15 Baseball team
16 Baseball team
17 Reader's card
18 Hair feature
19 Stone & Iron
20 Become clogged
22 Gather
24 Holds
25 Heartbeat
27 In a likely manner
29 Of great range
33 Paddock figure
34 Understand
35 St. —'s fire
36 Bribe
37 Position
40 Shreds
42 Mechanizes
43 Economize severely
44 Chewed
45 Stringed instrument
46 Oolong
47 Lampreys
48 Graf —
49 Salad plant
51 Begged like Fido
53 Tried for office
54 Biblical verb
56 Arises
61 Maxwell or Lanchester
63 Flat hill
65 Unfettered
66 Disparagement
67 Burden
68 Films' Burstyn
69 Sort
70 Agts.
71 Wilhelm's exile town

DOWN

1 A Domino
2 Amo, amas, —
3 Corrida beast
4 Slanted
5 Ease
6 Ref
7 Raises the front legs
8 "Sesame —"
9 Sleuth's dog
10 Literary collection
11 Makes more tense
12 Ryan or Tatum
13 Sloppy
21 Cans
23 Ravioli e.g.
26 Airplane maneuver
28 Wisdom segments
29 Some doctors
30 Guinness
31 Gets wiser
32 Conservatives
37 Frames
38 Pretty
39 Fleuret
41 Hit hard
42 Certain paint
44 Assails
47 Ancient ascetic
49 Wave top
50 Acquire fresh vigor
52 Moved a raft
55 Cupid
57 Mallet game
58 Lone
59 Addict
60 Quaker William
62 Exist
64 Stupid one

Last Week's Puzzle



STUDENTS!

Huron Campus Ministry
(Guelph)

Soup and Welcome Evening
Sept. 11, 1988, 5:00 p.m.
Guelph Christian Reformed Church
Water Street

First Fellowship evening
Sept. 14, 1988, 5:00 p.m.
Guelph Christian Reformed Church
Water Street, Guelph

Kingston Campus Ministry
Dr. Bill Groningen,
Campus Pastor
104 Queen's Crescent,
Kingston, ON K7L 2S8
(613) 545-2962

GENEVA FELLOWSHIP

Open House at the ministry centre
Sept. 11, 2-4 p.m.
to welcome all new and returning students
104 Queen's Crescent,
Kingston, Ont.

Our first fellowship supper
Wednesday, Sept. 14, 5:30 p.m.

Huron Campus Ministry (Waterloo)
The Waterloo Christian Reformed Church
warmly invites
all new Waterloo-area students, their parents and friends
to a
Special Student Welcome Service
Sunday, Sept. 11, 1988, at 10:00 a.m.

- After the service information about Huron Campus Ministry will be given and an excellent lunch provided
- The HCM Fellowship begins Sept. 14, 1988, in McKirdy Hall, St. Paul's College, at 4:30 p.m.
- Please contact Chaplain Graham E. Morbey (886-1474) for further information and assistance
- The Waterloo Church is located at 209 Bearinger Rd., off Albert St.

Dutch

Bezoek uit Holland Tante-moe

Lini R. Grol

Tante-moe was in de tachtig, ongetrouwd en was Amsterdam nog nooit uitgeweest, maar nu kwam ze op bezoek bij haar nicht Truus in Canada. Truus en Joop, haar man, hadden het allemaal zo mooi geregeld en zelfs de reis voor haar betaald. Het was een onvoorstelbaar groot gebeuren in haar leven.

De hele reis had ze zitten piekeren: "Wat moet ik als ze er niet zijn? Ik spreek geen engels, en waar kan ik dan heen?" Ze kende niemand anders in Canada. Nu pas realiseerde zij zich, dat het anders zou zijn dan haar leven in haar straat, waar ze haar hele leven had gewoond, en iedereen haar kende.

De stewardess, die ook tijdens de reis zo lief voor haar had gezorgd, boog zich nu over haar heen en vroeg bezorgd:

"Zit u wel gemakkelijk in deze rolstoel? Want het is nog even voor we er zijn. Wilt u een kussentje voor uw rug?"

"Nee, nee, ik zit goed," verzekerde Tante-moe, met een beverig lachje. "Echt, hoor." Ze keek dankbaar op naar het vriendelijke gezicht.

Ze had ineens haast om bij Truus, Joop en de kinderen te zijn.

"Nou, vooruit dan maar. Daar gaan we dan. We zijn zo bij de douane, dat's vlug geregeld, en buiten wachten uw kinderen u op." Ze deed erg opgewekt.

Tante-moe knikte alleen maar en zuchtte even, terwijl ze dacht: "Als ze er maar zijn."

Ze had die nare gedachte niet durven uitspreken.

Maar daar kwam Truus blij aangelopen en riep al van verre: "Tante-moe! Wat fijn toch dat u er bent. Welkom in Canada. We hebben allemaal zo naar uw komst uitgekeken." Ze omhelsde haar voorzichtig. Bang het tengere vrouwtje zeer te doen.

Ineens viel al de angst van haar af. Truus was er, lieve Truus. Tranen rolden over haar wangen toen ze beverig zei: "'k Ben toch zo blij dat je 'r bent. 'k Was de hele reis bang dat je er niet zou zijn."

"Ach, tobbertje die je bent. Natuurlijk kwamen we je afhalen. Had ik toch geschreven." Ze streelde even de gerimpelde wangen.

"We konden elkaar toch misgelopen hebben," verweerde Tante-moe zich, moeizaam haar tranen wegvegend met haar kromgegroeide handen.

"Kom nu maar. Joop staat al met ongeduld op ons te wachten. We hebben het kroost thuis gelaten, dat is rustiger voor u." Ze reed de rolstoel naar de uitgang.

"Ik kan best een eindje lopen," zei ze dapper, hoewel ze wist dat na het lange zitten elke stap haar pijn zou doen. "Zo'n rolstoel lijkt of ik hulpbehoevend ben."

"Niks hoor. Blijf lekker zitten. Het is onderhand tijd dat u eens een beetje verwend wordt." Ze streelde onder het lopen even over het oude gezichtje.

Voorbijgangers glimlachten vertederd toen ze de aandoenlijke dankbaarheid zagen, waarmee de oude vrouw naar de jonge vrouw opkeek.

"Kijk Joop, hier is onze Tante-moe dan eindelijk," klonk het juichend, toen Truus de rolstoel door de automatische deur tot bij zijn auto reed. Joop vouwde zich bijna dubbel toen hij zich boog om haar te begroeten. Voorzichtig nam hij haar oude vergroeide handen in zijn grote sterke en zei, half verlegen: "Dag Tante-moe, lang niet gezien hè?"

"Vijftien jaren, jongen. Een hele tijd." De ontmoeting met Joop gaf haar een nieuwe stroom van tranen.

"Leuk dat u er bent. Had u dat ooit gedacht, dat u nog 's naar Canada zou komen om ons te zien? Dat is heel anders dan de straat over steken in Amsterdam, weet u het nog?" Hij praatte vrolijk en luidruchtig om de emoties te verbergen die hem ineens overweldigden.

Hij opende de deur. "Ga maar lekker achterin zitten met Truus." Hij hielp haar geduldig om in de auto te komen.

"Daar zit ik weer," zei ze met een zucht. "Ik zit maar te zitten en doe niks."

Joop grinnikte: "Wat wou u dan, lopen soms, van Amsterdam naar Toronto?"

"Ach jongen toch, je bent niks veranderd, nog net zo'n plaaggeest," straalde Tante-moe, verheerlijkt van de één naar de ander kijkend.

"Ja, niks veranderd, hoor," zei Truus, met een knipoog naar Tante-moe, die haar vertrouwelijk toelachte. De jaren vielen ineens weg, het was alsof ze elkaar nog maar kort geleden hadden gezien. Haar ogen vulden, toen ze zachtjes zei: "Ik dank God, dat ik dit nog mag beleven om bij jullie te zijn."

Lini R. Grol woont in Fonthill, Ont.

Ziekenbezoek ...

'k Heb iemand in het ziekenhuis bezocht
wat stilletjes aan 't grote bed gezeten
gekeken en begrepen en verstaan
in een hoopvol — en toch onzeker weten.
En naderhand de bloemenmarkt gezien
in honderden verrassend gave kleuren
het leven gaat steeds door, hoe zwaar 't ook is
hoezeer j'ook stil bent door een triest gebeuren ...

'k Heb goed geluisterd naar 'n getroffen mens
die wat hij voelt zo moeizaam prijs kan geven
en toch ... de glimlach was er soms opeens
de hoop, de wil intens te mogen leven,
'k Wou dat hij ook de bloemenmarkt kon zien
weer mee kon doen met tennis, praten, spelen,
dat hij een racket in zijn handen hield
en won op zijn manier in 'n match met velen ...

'k Heb met een vriend aan zijn bed gestaan,
hij ligt voor 't raam en kijkt soms lang naar buiten,
het voorjaar bloeit, alles is groen en warm
en als het stil is, hoort hij vogels fluiten.
We waren na 't bezoek een beetje alleen
en voelden onverwacht ontroering komen
om 't samenspel van bloemen en eenzaamheid
en 't soms verliezen van bestaande dromen ...

Margreet van Hoorn

Rechter: Proef met genetisch gemodificeerde aardappel mag

LEIDEN (ANP) — De Raad van State heeft gisteren een schorsingsverzoek afgewezen dat Natuur en Milieu had ingediend tegen een veldproef met genetisch gemodificeerde aardappelplanten. Het Leidse plantenbiotechnologiebedrijf Mogen International NV in Dronten wil zo'n proef nemen. Dit heeft Mogen meegedeeld. Het bedrijf zal de veldproef deze zomer uitvoeren.

De aardappelplanten zijn met recombinant DNA-technieken voorzien van een gen dat planten beter bestand maakt tegen virussen. Het is de eerste keer dat in Nederland een veldproef met een genetisch gemodificeerd gewas gedaan zal worden. Overigens zijn in de Verenigde Staten en in een aantal EG-landen vergelijkbare proeven reeds eerder uitgevoerd.

Voor de proef is een hinderwetvergunning vereist. Mogen heeft samen met de Commissie ad hoc Recombinant DNA Werkzaamheden een procedurevoorschrift opgesteld, waarin nauwkeurig is vastgelegd hoe de proef verantwoord moet worden uitgevoerd. De commissie is in 1979 door de overheid ingesteld om haar te adviseren inzake het verlenen van vergunningen voor werkzaamheden op het gebied van wijziging van erfelijke eigenschappen. Daarna heeft de commissie een positief advies uitgebracht op basis waarvan de gemeente Dronten Mogen op 7 april dit jaar een hinderwetvergunning heeft verleend.

Overgenomen uit: Friesch Dagblad.

Meer moeders houden hun baby langer aan de borst

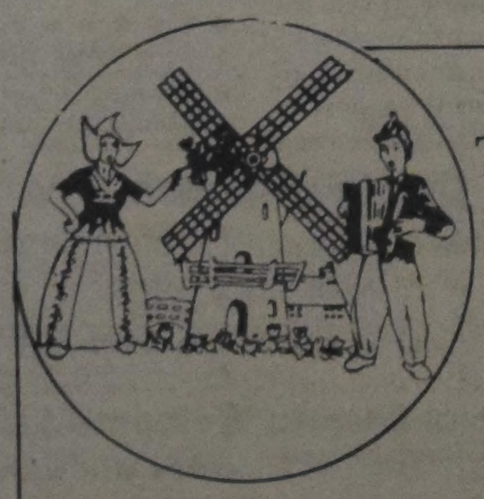
UTRECHT — Dertig procent van de Nederlandse baby's krijgt minstens drie maanden borstvoeding. Dat is veel meer dan in de jaren zeventig, toen het percentage slechts elf was. De Vereniging borstvoeding natuurlijk, die binnenkort tien jaar bestaat, vindt toch dat er nog heel wat te verbeteren valt.

"Vergeet niet dat 68 procent van de aanstaande ouders kiest voor borstvoeding," zegt Adrienne de Reede, voorzitter van de vereniging. "Meer dan de helft haakt dus al heel snel af en het geven van borstvoeding is vaak een teleurstelling geworden." Dat er behoefte aan informatie is blijkt in ieder geval. De vereniging wordt 15,000 keer per jaar gebeld en zij verstuurt op aanvraag 180,000 folders.

De vereniging vindt dat het aantal moeders dat minstens drie maanden borstvoeding geeft flink wat moet stijgen boven de dertig procent van nu. Zij noemt ideale percentages in andere landen: "Denemarken en Hongarije vijftig; Zweden 55 en Noorwegen zelfs negentig.

Volgens 'Borstvoeding natuurlijk' ligt er een taak voor de overheid, die invloed kan uitoefenen op de opleidingen voor de gezondheidszorg en de lesprogramma's bij het voortgezet onderwijs.

50 jaar getrouwd, of nog langer? Waarom maakt u dit heugelijke feit niet bekend door een advertentie in C.C. te plaatsen met een foto erbij zonder extra kosten. Zie pagina 14 voor informatie.



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Persoverzicht

Carl D. Tuyl

Zalig de vredestichters! Vijftien Canadese vredestichters zijn nu gestationeerd aan de grens tussen Iran en Iraq. Bijna vijfhonderd manschappen van het Canadese leger zijn ook naar dat gebied vertrokken als een onderdeel van de Verenigde Naties. De oorlog duurde acht jaar en heeft een ongekend bloedbad veroorzaakt. Niemand heeft gewonnen, niets is veranderd. Alleen wapenfabrikanten zitten beter bij kas. Het was één van de grote dwaasheden van de twintigste eeuw.

De wapenfabrikanten kijken nu met zorg naar nieuwe mogelijkheden. Brazilië gaat voor $2 biljoen oorlogstuig aan Libië verkopen. Die lui moesten niet eens voetzoekers mogen hebben. Ons land zelf staat op het punt om geld weg te gooien voor kern-onderzeeërs, en dat terwijl ziekenhuizen met nijpende tekorten kampen, chronische verpleging schreeuwt om meer investering en het huizen-tekort jonge echtparen in moeilijkheden brengt.

★★★★

In de komende verkiezingen zal Monsieur Mulroney wel weer als afgevaardigde van zijn kiesdistrikt herkozen worden. Tijdens zijn bewind heeft Ottawa $288 miljoen in dat gebied geïnvesteerd en er zijn plannen om er een aluminium smeltoven te bouwen voor zo'n anderhalf biljoen dollar. Ja, de stemmen worden, net als de karbonaadjes en schoenveters, ook niet goedkoper.

★★★★

Het handelsverdrag met Amerika is voor de derde en laatste keer het onderwerp van behandeling in de Kamer. De oppositie heeft meer dan honderd veranderingen voorgesteld. Als ieder zulk voorstel afzonderlijk behandeld zou worden, zou de zaak tot het jaar tweeduizend kunnen lopen. Het wordt algemeen verondersteld, dat de regering er een punt achter gaat zetten door het debat met meerderheid van stemmen te beëindigen.

★★★★

De NDP is er in geslaagd de voormalige premier van Manitoba over te halen om zich beschikbaar te stellen in de op handen zijnde verkiezingen. Pawley, getrouw aan de NDP politiek, zal zich met alle macht tegen het handelsverdag verzetten. Ook onze voormalige ambassadeur bij de Verenigde Naties — Stephen Lewis — gaat het verdrag te lijf. De NDP brengt zwaar geschut in het veld!

★★★★

In de afgelopen week ervaarde ik, dat ik toch nog geen echte Canadees was, niettegenstaande het feit dat ik sinds 1959 het Canadese staatsburgerschap bezit. De onthulling kwam, toen het hele land op z'n kop stond vanwege het vertrek van Wayne Gretzky. De hele zaak liet me zo koud als zweet van een bevroren ijsbeer. Ik voel me er eigenlijk een beetje schuldig over. Als zelf opgelegde boete zal ik een dollar sturen naar de Vereniging tot behoud van paardebloemen. Peter Pock heeft waarschijnlijk geen geld aan het handeltje verloren: hij kocht een tweede huisje voor eventjes onder de miljoen dollar, lekker aan het water. Er was een gerucht dat in British Columbia de Social Credit partij op het laatste oogenblik een verwoede poging deed om premier VanderZalm ook naar de Los Angeles Kings te sturen, maar dat ging niet door. Hij had er het gebit niet voor.

★★★★

Er zijn gelukkig altijd nog mensen die niet lijden aan de plaag van dodelijke serieusheid. In Nova Scotia, waar de stemgerechtigden op 6 september naar de bus zullen gaan, is een nieuwe politieke partij gevormd: de Lobster Partij. De partij wil een eind maken aan vriendjespolitiek. De politieke-beloning-baantjes moeten verloot worden, zo zegt de Lobster Partij.

★★★★

Premier Bourassa van Quebec is net zo Liberaal als een getrouwde priester katholiek is. Hij ligt altijd overhoop met Turner en maakt vriendschap met Monsieur. Van je familie moet je 't maar hebben. Hij zou een voorbeeld kunnen nemen aan premier Peterson van Ontario die zijn partijleider op alle mogelijke manieren steunt.

★★★★

In New Orleans vergadert de Republikeinse Partij. Het heeft veel weg van een kermis, en de uitkomst is al beslist. Bush gaat het Republikeinse vaandel beërven van President Reagan. Amerika blijft het land van mogelijkheden. De zoon van een voormalige kandidaat voor vice-president zit in de bak voor drug-handel. De bak, echter, is niet je gewone gebakken-baloney inrichting. Deze gevangene heeft een kamer juffouw, TV distributie en gebruik van de YMCA.

★★★★

Er was muiterij aan boord van het Nederlandse schip Hermod. De bemanning nam de officieren gevangen, maar na drie uur onderhandeling werd de zaak gesust. Vroeger ging dat met kanonnen en kielhalen en meer zulke maatregelen. Nu is het een zaak voor de vakbond. Toch wel iets vooruitgang.

★★★★

In Zuid-Korea is het ook niet mis. We zien op de TV tonelen die doen denken aan burgeroorlog. Het zijn vooral de studenten die vereniging met Noord-Korea voorstaan, en hun politieke standpunt onderstrepen met Molotov cocktails. Daar zullen in september de Olympische Spelen gehouden worden. Als dat maar goed gaat.

★★★★

De Zuid-Afrikaanse Minister van Buitenlandse Zaken, met de welluidende naam Pik Botha, heeft zo tussen neus en lippen even laten weten, dat Zuid-Afrika in staat is kernwapenen te fabriceren. Opwekkend nieuws! De boycott van handel met Zuid-Afrika in sommige landen betekent ook niet veel. Andere landen, onder wie West Germany (wass soll es uns machen), en centen teller Margaret Thatcher zijn bereid om die boycott aan hun respectievelijke laarzen te lappen.

★★★★

President Reagan heeft nationale verontschuldigingen aangeboden aan zijn landgenoten van Japanse afkomst, die in 1942 geïnterneerd werden. De excuses werden vergezeld van een cheque(je) van $20,000. Monsieur Mulroney, die in 1984 plechtig beloofde Japanse Canadezen, die in ons land nog veel schandelijker behandeld werden, te vergoeden, is nog steeds niet goed over de brug gekomen. Hij wacht zeker todat de laatste overlevenden gestorven zijn.

★★★★

De nieuwste prinses in Engeland heeft nog steeds geen naam. Ik lig er 's nachts wakker van. Ik neem teveel van die problemen mee naar bed. Hoe komt het, dat Mila Mulroney me geen kaart stuurt met mijn verjaardag? Is ze kwaad op me? Waarom heeft Gorbachev een moedervlek op zijn voorhoofd? Waarom komt er geen eind aan twintig, gedeeld door zes? Wat doet de wind als het niet waait? Is een ongeopende watermeloen rood van binnen? En hoeveel preken worden er per zondag over de hele wereld gepreekt? En waarom praat Turner altijd zo venijnig? En hoe komt het dat we nooit meer wat horen van Pat Carney? Ik maar wakker blijven. Ik ben van nature verontrust. Misschien zou ik moeten solliciteren naar die positie van Development Director voor verontrusten. Ik zou echt de verontrustheid kunnen ontwikkelen en uitbreiden.

Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ont.

Huldiging van 's werelds eerste Wet voor Multiculturalisme.

Het behoort aan Canada.

Canada's Wet voor Multiculturalisme is een feit geworden — en een primeur in de wereld.

De wet hoopt toenemende verdraagzaamheid en begrip te bevorderen onder alle Canadezen, juist nu we aan het werk zijn om ons land te vrijwaren van vooroordeel en discriminatie. De wet bekrachtigt het constitutionele recht en de vrijheid van alle Canadezen, ongeacht hun afkomst, om hun culturele erfenis te beschermen, te versterken en te delen.

De regering van Canada erkent, dat multiculturalisme een fundamentele karakteristiek is van de Canadese identiteit. Dat is de grondslag van het land dat Canada heet. Het land dat we ons vaderland noemen.

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Books/Meditation

Robert VanderVennen, book review editor

Media

TV is North America's new religion

Television and Religion. The Shaping of Faith, Values and Culture by William F. Fore. Minneapolis: Augsburg, 1987. 219 pages. Reviewed by Henry Knoop.

I am excited about this book. As a high school media teacher, I have been more than a little concerned about the impact and influence of television on our society. In my classes and in my public speeches and writings I have tried to share that concern in my own, often limited, way. Now, here is a book that not only supports my concern, but articulates it in a well-researched and well-presented manner, much more effectively than books and articles I have come across before.

The author, Dr. William Fore, is assistant general secretary for communications of the National Council of Churches of Christ in the United States. He is an ordained United Methodist minister who has had over 30 years of experience and study in communications. His knowledge of the television industry is very apparent, and his perceptive insights are borne of experience in the field.

Fore states the thesis of his book in its preface: "... television is beginning to usurp a role which until recently has been the role of the church in our society, namely, to shape our system of values, embody our faith, and express our cultural essence." This shift, from a religious centre to what Fore calls a technological centre, is ominous. The issue is a religious one, in the broad sense of the term, since it deals with questions of what lives in the hearts of people, and how that is being shaped by television today.

The structure of the book is fairly straightforward. The opening chapters discuss television's role in our society and develop the perspective that television is actually an expression of a new technological era. TV represents a shift from dealing with human questions to dealing with utilitarian questions; from asking, How will this affect people? to asking only, How will this make a profit?

In so doing, "television is itself becoming a kind of religion, expressing the assumptions, values, and belief patterns of many people in our nation, and providing an alternate worldview to the old reality." What is this alternate worldview presented by the media; what values do they espouse?

Fore distinguishes five central myths and values from which most of the images and myths of television spring: 1) the fittest survive; 2) power and decision making start at the centre and move out; 3) happiness consists of limitless material acquisition; 4) progress is an inherent good; 5) there exists a free flow of information.

How has the church responded to the challenge of television? Fore devotes three chapters in his book to analysing the electronic church, in both its positive and negative aspects, and suggests specific strategies for action in the mainline churches. These suggestions arise out of his theological starting point which he calls "creative transformation." "Creative transformation rejects both the 'Christ against culture' and the 'Christ of Culture' stances .... The essence of the Christian ethic is to be in the world but not of it — to recognize the vitality and goodness in the world while at the same time maintaining sufficient critical distance to seek its transformation, or in theological terms, its redemption from sin."

The last part of the book considers three ethical and public policy issues which need our attention: violence and sexual violence, censorship and media regulation, and the global implications of American media policies. For each of these issues, Fore proposes some "middle axioms" to give guidance for action. The final chapter looks at some "signs of hope," specific ways individuals and groups can work in production and distribution, the influencing of public policy, and media education.

Fore's penetrating analysis of television and its role in our society, and his very practical suggestions of dealing with television as Christians make this book a necessity in our homes, schools and libraries.

Christian living

Better than abortion

Bittersweet, by Gay Lewis. South Plainfield, New Jersey: Bridge Publishing, 1987. Paperback, 206 pages, $3.95 U.S. Reviewed by Willemien Verhoeff, Calgary, Alta.

Gay Lewis tells us in this book how her family dealt with the pregnancy of her 17-year-old daughter, Laurie. Laurie had attended Bible school less than a month when a test confirmed that she was pregnant. While 1,000 miles from home she had to cope with pressure to have an abortion from her boyfriend and the social worker at the clinic to which she went. But she said, "I saw that God already knew my baby and loved it as a tiny human being. How could I do any less?"

This was only the first of many decisions Laurie and her family had to make in the coming months. The book thoughtfully reflects on these decisions. It became clear, for instance, that a right decision about the baby is only the beginning of a long road. Often the day-to-day consequences are not easy, and it takes reliance on God's grace and comfort to be able to hold firm to one's original decision. But Laurie and her family found that God was faithful as they faced the circumstances, acknowledged their failures and accepted his forgiveness.

Laurie had been expecting to have a year of real spiritual growth at Bible school. This indeed turned out to be so, but in a much different way than she had expected. Her life had quite an impact on the lives of many in the school.

Feelings and traumas need healing

Laurie experienced feelings of mourning for not being able to be carefree 17 years old. She was deeply angry at her boyfriend, but grew toward eventual forgiveness. She felt embarrassment as well as shame and sadness at being such a burden to her parents. She was angry at herself for the way she lived during the summer before, knowing it was wrong and knowing what could happen while feeling she didn't care.

The book tells something of the traumas in Laurie's life as she was growing up, which eventually led to her becoming pregnant. Her parents had to deal with their guilt feelings, and with their pain which they camouflaged as anger.

Laurie's parents really let her make her own decision about keeping the baby or giving it up for adoption. Coming to the decision of what to do with the baby was a long and gruelling process, but God gave her inner peace once it was made. God's healing was wonderful, often slow, but gentle and thorough.

Lewis spends a chapter on what she calls "The Great Lie." The lie is withholding knowledge of the consequences, physical as well as psychological and spiritual, of the horror and inhumanity involved in having an abortion. She says, "I shudder to think of the depths to which we have fallen. How could we be so blinded? We nonchalantly justify it, trying to cover up sexual sin by committing murder."

This is a book worth reading both for people who have gone through similar experiences and for those who have not. Reading it will give us all much insight, and with that, more willingness and ability to support each other.

Friends of God

Wayne Brouwer

Forgiven! (III)

"... for the forgiveness of your sins." **(Acts 2:38)**

In one of his many books, Keith Miller tells a beautiful little story which he says is true. Some years ago a young nun in a European city claimed to have a vision of Jesus. Whenever that happens in the Roman Catholic Church a bishop must interview the person to certify it.

The bishop called the nun into his office. "Sister, did you talk to him?" he asked. She replied that she did. After talking together for some time, the bishop could not truly say whether the young woman had indeed seen a vision of Christ, or was somehow inventing the experience in her own mind. So he left her with this charge: "Sister, if you ever have another vision of our Lord, would you ask him this question: 'What was the bishop's primary sin before he became a bishop?' I'd like you to tell me his reply."

Obviously only God and the bishop himself would know the answer to that one.

About three months later the nun made an appointment with the bishop. When she came in he asked, "Sister, did you see our Lord again?"

"Yes, sir," she replied, "I did."

"Did you ask him the question: 'What was the bishop's primary sin before he became a bishop?' "

Again she answered, "Yes, I did." She looked up for a moment, as if to see again his face. Then she spoke: "He said, 'I don't remember!' "

A new start!

Even when our hearts condemn us! Even when our consciences won't let go! Even when we know the bitter side that so few people see! "I don't remember!" is the gentle whisper from heaven.

But God! You've *got* to remember! It's so awful! I can picture every gory detail!

"My child, I distinctly remember forgetting that!"

One can almost see David directing the choirs of heaven in a rousing chorus of his favourite earthly composition:

The Lord is compassionate and gracious,
slow to anger, abounding in love.
He will not always accuse,
nor will he harbor his anger forever;
he does not treat us as our sins deserve
or repay us according to our iniquities.
For as high as the heavens are above the earth,
so great is his love for those who fear him;
as far as the east is from the west,
so far has he removed our transgressions from us.
(Psalm 103:8-12)

That's not a badge of pride, nor some pop-psychology, self-help trip. That's the testimony of a loved child of God: "I am forgiven!"

The short way home

The gentle Dutch evangelist Corrie TenBoom wrote these words in her book, *Tramp for the Lord: It was 1947 ... I had come from Holland to defeated Germany with the message that God forgives. It was a truth they needed most to hear in that bitter, bombed-out land ... Maybe because the sea is never far from a Hollander's mind, I like to think that that's where forgiven sins are thrown. "When we confess our sins," I said, "God casts them into the deepest ocean, gone forever .... Then God places a sign out there that says: No fishing allowed!*

And grace brings us home.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.